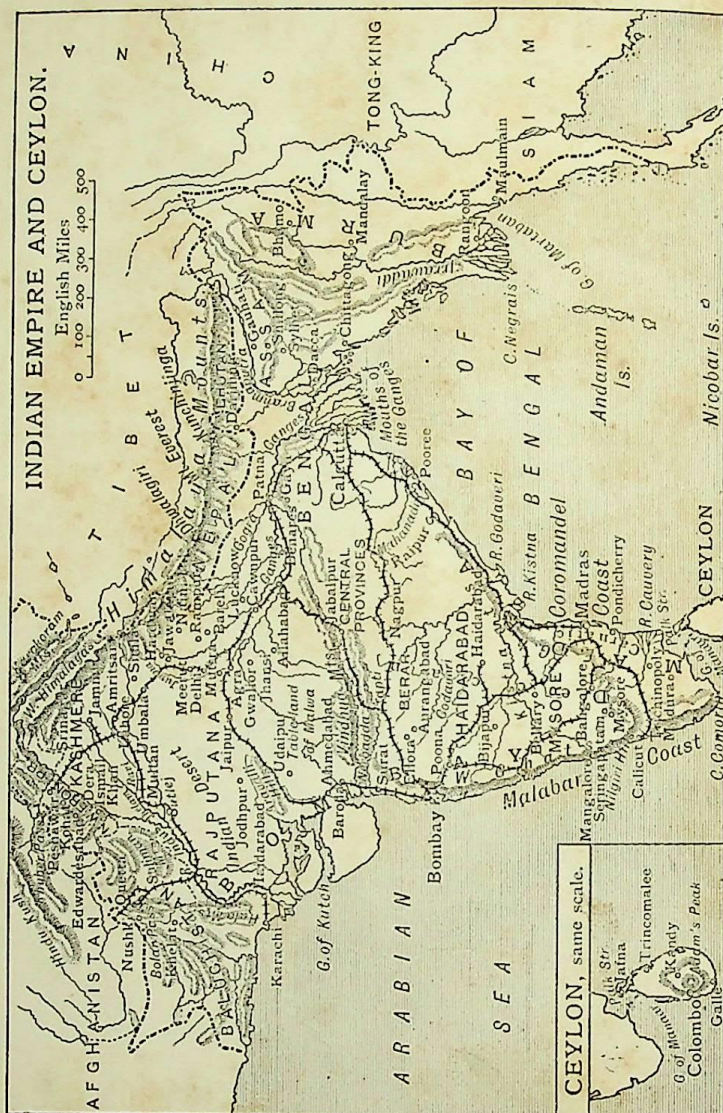


A HISTORY OF INDIA

ŚĀSTRĪ



HISTORY OF INDIA

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PREFATORY NOTE

THIS book has been prepared in accordance with the requirements of the History Syllabus of Calcutta University. In following the syllabus an effort has been made to present the student with a perfectly unbiassed, trustworthy, interesting, and coherent account of the vast and vastly complicated racial, religious, social, and political movements that have resulted in producing the India of to-day.

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HISTORY OF INDIA

INTRODUCTION

PHYSICAL FEATURES OF INDIA

INDIA, though a part of the continent of Asia, may itself be considered a continent. It is as large as Europe without Russia. It is fifteen times the size of Great Britain. Its length from Sadiya in East Assam to Karachi is 1900 miles, and breadth from the Himálayas to Cape Comorin about the same. The extent.

The physical features of one part differ very materially from those of another. In some parts the land is level and fertile, in others it is sandy and unproductive, and in yet others hilly and full of jungles. Some parts are only 50 feet above the level of the sea, others 1000 to 2000 feet, others again are much higher. The highest mountain peaks in the world are to be found in India.

India is bounded on the north by the Himálayas, a range of mountains more than 2000 miles long, with a breadth varying from 200 to 300 miles. The central range is covered with perpetual snow, and divides India from Tibet. The southern slopes of this range are included in India. These slopes are intersected by valleys. The eastern, central, and western valley of Bhútan, the valleys of Sikkim, Kirauti, Nepal, Nayakoti, Gorkha, Baisia, and Chaubisia are included in the Nepal territories. The Kumayun, Pauri, Tehiri, Dehra Dun, Busairs, Mundi, Chamba, Jamba, and Kásmír are some of the bigger valleys in this region. They are separated

by high mountains, on which rise many of the rivers that serve as feeders of the great streams of the Indus and the Ganges. Below these slopes is a jungly, unhealthy tract known as the Terai or lowland. The great plains of Hindustán and the Punjab lie to the south of the Terai. The Gangetic plain extends from east to west, and the Punjab plains from north to south. Both are intersected by a number of streams. These plains are exceedingly fertile and have been the abode of civilisation from a remote antiquity. Towards the south of the Gangetic plain is a jungly, hilly tract surrounding large tablelands of great fertility and mild climate. Towards the west of this tract, from which it is separated by the Aravalli mountains, the region becomes sandy and full of low hills, and as you proceed to the west the sands increase till you come to a vast sandy desert known as the Indian Desert, which extends to the borders of Persia. The only considerable fertile tract in this desert is the tract watered by the Indus.

South of the hilly and jungly tract which includes the mountain region of the Vindhya and the Satpura range lies the vast tableland of the Deccan watered by the Godávarí and the Krishna, with their innumerable tributaries.

The northern portions of the eastern and western boundaries of India are mountainous, rugged, and full of jungles. They are parcelled out into small valleys, each giving shelter to a tribe of semi-civilised or even savage people, who from remote antiquity have given a good deal of trouble to the people in the plains.

The southern portions of these boundaries are the sea, the Bay of Bengal in the east, and the Arabian Sea in the west. As the coasts taper to a point at Cape Comorin, any mention of the southern boundary is unnecessary. There is a narrow strip in the eastern and the western coast which is plain, though disturbed in many places by rocks projecting from the mountains beyond, which serve as walls separating the Deccan tableland from the narrow coastal plains.

The triangle south of Krishna is a fertile plain with low hills almost everywhere. Here the eastern coastal plain widens out, and the plateau-bounding ranges, the western and eastern Ghats, meet in the Nilgiris. Towards the west the

Nilgiris send out spurs known by different names in different parts. These end in Cape Comorin. Towards the south the eastern coastal plain is much broader than the western. The physical features of the different parts of India have profoundly influenced the history of the country.

It is not known who the original inhabitants of India were. The Dravidians were long supposed to have been so. But the researches of Oriental scholars have shown that they too were immigrants, and that they came, like later immigrants, from the north-west. They were dark, short of stature, and fierce-looking. They were followed by the Aryans from the same quarter. These were tall, fair, with aquiline noses, and were war-like people. They displaced the Dravidians from the plains in the Punjab and Hindustán and drove them to the south. The Aryans, in process of time, got mixed up with the Dravidians that submitted to them, and that were called Śúdras; but they were a pushing race, and they spread themselves all over India, and brought the whole continent under their influence. The Aryans and Dravidians came as conquerors and settlers. Then came the Persians in historic times. These conquered the greater part of North-western India, which then included what is now called Kabul or Afghánistán. The influence of the Persian was not so great as that of the Aryans; yet they left some colonies and had some influence on the government, the literature, and sculpture of India. The Indo-Scythians, by which name is meant all who came from the north-west, namely, the Sakas, the Mongolians, the Parthians, and Hunas, came next, and fell under the influence of the Aryans, and became either Buddhists or Hindus. So completely were they absorbed in the race occupying Northern India, that they can now scarcely be distinguished from the ordinary people. Then came the Arabs from Bagdad, the Turks, Pathans, Mughals, and others who conquered and settled in the country. From the north-east came the Mongoloid races, that inhabit the hills in the north-east and the greater portion of the Himálayan regions. They were war-like races, but they rarely descended to the plains, the climate of which was too trying for them. The Bhutias, the Newars, the Kirautis, the Bhútanis, the Akas Daftas, belong to this

group of immigrants. The Shans of the Eastern Peninsula conquered Assam. The Habsis came from Abyssinia, the Jews and early Christians from Syria, the Parsis from Persia, and some Aracanese also settled on the Bengal coast.

Then came the Europeans by the sea, namely, the Portuguese, the English, the Dutch, the French, and the Danes. A history of these successive immigrations is a history of India.

ARYANS AND INDO-ARYANS

Nothing is known of the immigration of the Dravidians into India or of the early immigration into the country of the Mongoloid races from the north-east. The sub-Himálayan regions and the eastern hills are inhabited by a Mongoloid people, the Tais, who came in more recent times, and some facts of their immigration are known. It is known, for instance, that one branch of the Tai family, the Ahoms, conquered Assam and founded a kingdom there, and that they afterwards embraced the Hindu religion and intermarried with the people they had conquered. But even of these comparatively recent race movements only a very little is known. Similarly, little is known of the immigration of the Aryans from the north-west. When they came and how they came will always remain, more or less, a matter of conjecture.

Ethnologists believe that the Aryans were a fair, tall race, with aquiline nose, with strong muscular frame, and high brain power, inhabiting Central Asia. They were a pastoral people, and as their numbers increased, forced by the pressure of population, they left their original home and moved towards the west and south-west. In the south-west they became the Greeks and Romans, and in the west they were the ancestors of the English, the French, the Germans, and the Russians. But the old stock remained in Iran till some circumstances, perhaps continued diminution in the rainfall, made them quit their original home. This time they moved towards the south-east. But the stock again divided. Some went to Persia and others entered the Punjab. Those who went to Persia are called Perso-Aryans, and the others Indo-Aryans. These separated, it seems, owing to some religious feud. The Indo-Aryans,

being the last to leave their original home, are credited with having a larger stock of Aryan words and ideas than other Aryan races, and these are displayed in the ancient Indian writings, the Vedas.

THE VEDAS

There is no book giving a connected history of Ancient India, because Hindu sages have left but few records of contemporary events. Much historical information may, however, be gathered from a study of Indian literature, which is of great age and vast extent. Its oldest books are the Vedas. These are four in number, namely, the *Rigveda*, *Yajurveda*, *Sāmaveda*, and *Atharvaveda*. Each Veda contains one *Samhitā* and many *Brāhmanas*. The *Rigveda Samhitā* supplies much valuable information about the ancient Hindus; and European scholars regard it as the earliest great national work of the Aryans in India.

Materials for
the history
of Ancient
India.

The *Rigveda* contains more than a thousand *sūktas*, or hymns, associated with the names of various *Rishis* (seers), or sages, and pronounced in honour of various *Devatās*, or deities (literally, objects of praise). Hindus believe that the *sūktas* were not composed by the *Rishis*, but were supernatural revelations to them. The *Rigveda* makes mention of Agni (fire), *Indra* (strength), *Savitā* (the sun), *Vāyu* (air), *Varuna* (the sky), the *Asvins* (divine physicians), the *Maruts* (storms), and various other deities, of whom Agni, *Vāyu*, and *Savitā* are the chief.

The *Rigveda*.

The *Rigveda* speaks of various *Rishis*, such as *Vaśishtha*, *Viśvāmitra*, *Vāmadeva*, *Atri*, *Agastya*, *Gritsamada* of the family of *Bhrigu*, *Kanva*, *Jamadagni*, and others.

The *Rishis*.

The eight *Rishis* from whom the *Brāhmanas* claim to trace their descent are to be found among the persons to whom the *sūktas* of the *Rigveda* are said to have been revealed.

It is difficult to ascertain when the *Rigveda* was compiled. Some think that it was compiled between 2780 and 1820 B.C.; but the most recent theory on the subject is that the

period of Vedic civilisation extended from about 4500 to 2500 B.C.; and it would not be far wrong if the collection of hymns which has come down to the present day were put down to the second half of this period. This refers to the *compilation* of the Rigveda; the *composition* of the various hymns, therefore, must be of much greater antiquity.

The rivers mentioned in the Rigveda mostly belong to Afghánistán and the Punjab, or their vicinity. It speaks of seven rivers collectively as the Saptasindhu. The name of the first of these is the Sindhumátá and that of the last the Sarasvatí. The Sindhumátá is the modern Indus; the Sarasvatí has disappeared in the sands of the deserts of Rájputána.

The *Rishis* were constantly engaged in hostilities with a dark race, supposed to have been the aborigines of the land, and their prayers for victory over these enemies are still extant in the Rigveda. It is supposed that the aborigines who did not submit to the *Rishis* are represented by the wild tribes of the hills and the forests of the present day, while those who submitted are now represented by the lowest ranks of Hindu society, the *Śúdras* and *Antyajas*.

The *Rishis* called themselves and their followers *Āryya*. The words *Bráhmaṇa*, *Kshattriya*, *Vaiśya*, and *Śúdra* are rarely met with in the Rigvedas; and from this many have concluded that the caste system was not well established when the hymns of the Rigveda were composed. Mention is made in the Rigveda of various powerful chiefs, who sometimes advanced beyond the limits of the Punjab and made war on people living on the Sarayú (the Gogra) and even in Magadha (South Behar).

The *Rishis* sometimes used animal food. They sacrificed horses, sheep, and goats. By mixing milk with the juice of a certain creeper called *soma*, they prepared a drink which had intoxicating properties, and they offered libations of the *soma* juice to their *Devatás* or deities. Their boats often descended the Indus to the sea. They used chariots drawn by horses, wore bright ornaments of gold and silver, and prayed to their gods for a progeny of brave and hardy warriors.

The Rigveda is written in various metres. The majority of the verses used to be chanted or sung. These songs were known as *sámas*, and a collection of *sámas* is known as the *Sámaveda Samhitá*. The Yajurveda ^{Other Vedas.} is written in prose and verse. The verses are mostly songs taken from the Rigveda, and the prose consists mainly of directions for the performance of sacrifices. The Atharvaveda, too, is written in prose and verse. One sixth of it consists of the hymns from the Rigveda. It contains a few *sámas* also. European scholars think that the hymns of the Rigveda are historical, while the writings of the other Vedas are liturgical, *i.e.* these Vedas were composed for the purposes of worship. All the other Vedas are more or less indebted to the Rigveda. Indian scholars, however, think that the compilation of the Vedas was done at one and the same time from pre-existing materials, and they were compiled for the purposes of sacrifice.

THE BRÁHMANAS

Besides the Samhitás, or collection of songs under the name of Vedas, there are included the Bráhmanas, which also are regarded as a part of the religious literature. The Bráhmanas are in prose, and are commentaries ^{The} ^{Bráhmanas.} on the Vedas, though not in the modern sense of the word. The Bráhmanas, written in a less ancient language than the Samhitás, explain the details of various sacrifices and their order; discuss why a particular article is wanted, why a particular libation is offered, why a particular hymn is uttered, what the meaning of the hymn is, and other similar subjects. While discussing these and similar topics, the ancient *Rishis* make mention of various events, contemporary as well as earlier, from which much valuable historical information may be gathered.

From these works we learn that the Aryans advanced from the banks of the Sarasvátí to Kurukshetra (Karnál), Panchála (Rohilkhand), Matsya (Jaypur), Surasena (Mathurá), Káśi (Benares), Kośála (Oudh), ^{Spread of} ^{Aryan} ^{colonisation.} Magadha (South Behar), Videha (North Behar), and even

to Kalinga, or the territory bordering on the Bay of Bengal. In all these parts they had established their colonies, their influence, and their sovereignty. But they had not then advanced to the south of the Vindhya, and their influence was confined to the country between those mountains and the Himálayas.

Sacrifices were performed with great pomp and ceremony. They often took a long time, and various classes of priests were employed in their celebration. Those who recited the hymns of the Rigveda were called the *Hotri* priests. They studied the Rigveda, and, with their descendants, were known as *Rigvedí* Bráhmans. Those who loudly chanted the Sámaveda were known as *Udgátri* priests. They studied the Sámaveda and became *Sámavedí* Bráhmans. Those who performed other offices in connection with the sacrifice were known as *Adhvaryu* priests. They studied the Yajurveda and were known as *Yajurvedí* Bráhmans. The Atharvaveda was studied only by a limited number of Bráhmans who were known as *Atharvavedí* Bráhmans. Besides these, there were Bráhmans who studied two, three, and sometimes even four, Vedas, and were known as *Dvivedí*, *Trivedí*, and *Chaturvedí* Bráhmans, respectively. Even to the present day the Bráhmans are classed as the *Rigvedí*, *Sámavedí*, *Yajurvedí*, and *Atharvavedí*. The words *Duve*, *Tewari*, and *Chauve* are mere Hindí corruptions of the names *Dvivedí*, *Trivedí*, and *Chaturvedí*.

Those amongst the Aryans who were employed in sacrifices became known as Bráhmans; those who were engaged in war as Kshattriyas, while the rest of the Aryan population went by the name of Vaiśyas. The conquered dark population became the Súdras. The country between the Sarasvatí and the Drishadvatí was regarded by the Aryans in India as a region of the greatest sanctity and was called Brahmaparvata. Many think that the four castes were fully organised there. As the new community advanced, the countries inhabited by it came to be regarded as sacred countries. Brahmarshideś, consisting of Kurukshetra, Panchála, Súrāsena, and Matsya, was next in holiness to Brahmaparvata. Madhyadeś, lying between the Sarasvatí and the confluence of the Ganges and

Vedic classification of the Bráhmans.

The four castes.

Where formed.

the Jamuná, occupied the third place. The Áryyávarita, bounded on the north by the Himálayas, on the south by the Vindhya, and on the east and west by the ocean, occupied the fourth place. All other countries besides these were looked upon as Mlechchhadeśas, or "impure countries." In the Bráhmaṇas of the various Vedas the inhabitants of the Punjab and Sindh are often mentioned as a degenerate race.

THE KALPASÚTRAS

Besides the Samhitás and Bráhmaṇas, there are certain other treatises entitled *Kalpasútras*, which are also regarded as portions of the Vedas, but not as revealed. Their authorship is attributed to the *Rishis*. In order to ascertain under what circumstances these *Kalpasútras* were composed, it is necessary first to understand the origin of the various *Śákhás* (branches) of the different Vedas. As the Bráhmaṇas migrated to different countries, after the compilation of the Samhitás and the revelation of the Bráhmaṇas, opinions as to the pronunciation and interpretation of the Vedas began to vary. The further they wandered from their original home, the more marked became the differences of opinion, while the mode of performing sacrifices also varied greatly. The distinction of the *Śákhás* had its origin in these differences of opinion. Many *Śákhás* had distinct Bráhmaṇas, and almost all had different *Kalpasútras*. Different *Śákhás* prevailed in different countries. The religious, social, and domestic polity of the Hindus is fully explained in these *Sútras*. They are called Smritis from the Sanskrit root *Smri* (to remember). The sages remembered these rules from their knowledge of the Vedas. The Smritis derive their authority from the Vedas, but have no independent authority of their own. One great writer says that if a Smriti text clashes with the *Śruti*, or Vedas, it is to be regarded as void.

From these *Sútras* we learn that the Aryans had crossed the Vindhya mountains, and established their *Aryan colonies* supremacy not only in the Deccan, but also in the South. Southern India. Monarchy was the prevailing form of govern-

ment. The Bráhmans were the advisers of the kings in matters relating to religion and the management of affairs. The caste system prevailed in every part of India, and many mixed castes had sprung up. The proportion of the Śúdras and mixed castes in a community increased according to the distance of the country inhabited by it from the original home of the Hindus on the Sarasvatí.

The *Sútras* tell of the four stages of a Bráhman's life, namely, *Brahmacharyya*, the student life; *Gárhasthya*, the householder's life; *Bánaprastha*, the life of a recluse in the forest, and *Yati*, the mendicant life. Even in that remote age some Bráhmans used to enter upon a mendicant life from childhood.

About a thousand years before the Christian era, the Rishi Gautama, one of the writers of the *Sútras*, laid down special rules for the guidance of mendicants. The following were the five principal duties of a mendicant as laid down

in his work:—(1) not to destroy life; (2) not to steal; (3) not to lead an incontinent life; (4) not to tell a lie, and (5) not to drink intoxicating liquors. The ancients thought that these five duties could not be strictly observed by a householder, so the Rishi Gautama reserved them for the *Sannyásis*, or mendicants.

When the *Sútras* were written, the Hindus had already made considerable progress in geometry and astronomy.

Their profound knowledge of the science of grammar has not yet, indeed, been surpassed.

About this time the foundation of metaphysics was laid in the *Upanishads*, which were treatises on philosophical subjects. Works on the sciences of medicine and war, too, began to be composed. The language of the Vedas, after various phonetic changes, took the form of modern Sanskrit; and Pálini's inimitable grammar and the great epic of the Mahábhárata were composed. Another great epic, the Rámáyana, is said also to have been written during this period. It was the first composition in a dialect and metre differing widely from those of the Vedas. It is for this reason that the poet of the Rámáyana is regarded as the first poet; but many of the events which are referred to in the

Rámáyana and the Mahábhárata can be traced to the Vedas and the Bráhmanas.

These works were written in the *Sútra* form, *i.e.* rule form in prose; but subsequently many of them were composed in verse, and these versified works have now very nearly monopolised the name *Smṛiti*. There are Manu. about eighty Smṛiti works in verse; of these twenty are of great authority; of these twenty, Manu is of the highest authority. European scholars think that this work was composed about the beginning of the Christian era. It gives a complete code of laws and rules for the guidance of the Hindu society, from the Bráhmanas and kings to the lowest of the Antyajajas; and it lays down rules for the guidance in all affairs of life, eating, drinking, reading, writing, governing, fighting, marriage, residence, agriculture, pasturage—in fact, every concern of life in which the ancient Hindus took interest.

BOOK I

THE HINDU EMPIRE

CHAPTER I

INDIA BEFORE THE SIXTH CENTURY B.C.

TOWARDS the close of the time mentioned in the Introduction, India was divided into many small independent kingdoms.

Political
divisions of
India.

Centuries of incessant hostilities had been occupied by the Hindus in conquering Northern and Southern Hindustán from the dark aborigines. Some of the chiefs of the various small Hindu kingdoms established a supremacy over others, and ruled extensive territories, under such titles as *Chakravartí* (the head of a circle of kings), and *Mandaleśvara* (the lord of a circle of kings). They used to perform great sacrifices, like the *Rájsíya* (a sacrifice in which the king had to press out the juice from the *soma* creeper with his own hands), and the *Aśvamedha* (a sacrifice in which a horse was killed).

We learn from the Mahábhárata that the kings belonging to the family of Kuru, at Hastinápur, in the country of

The Kurus.

Kurukshetra, were anxious to establish such a supremacy as this by conquering various kingdoms. We also learn from the Vishnupurána that changes in the bed of the river Ganges brought about the destruction of Hastinápur, and that, consequently, the Kurus removed their capital to Kauśámbí, the modern Kośám, on the Jamuná, thirty miles to the west of Allahabad.

The same authority tells us that, after the fall of the Kuru empire, the Ikshvákus of Kośala became the paramount power in Northern India. They were supplanted in their turn by the descendants of Śiśunága of Magadha.

Subsequently to the establishment of the Aryan settlement on the banks of the Sarasvatí, very little is known of the Punjab, the original home of the *Rishis* of the Rigveda. But we are told in the histories of the western countries that the Egyptian god, Osiris, the Egyptian Pharaoh (king), Rameses, and the Assyrian queen, Semiramis, invaded the Punjab. These may not be facts; but it is certain that, in the sixth century B.C., Darius, king of Persia, conquered a great portion of Western India. It is said that nearly a third of his revenue was derived from his Indian provinces, and that it was paid in gold.

CHAPTER II

THE BUDDHISTS AND JAINAS

AMONG the Hindus the Bráhmaṇ is regarded as the only religious teacher. In the *Sūtra* works the Hindus are enjoined by the *Rishis* to look upon the Bráhmaṇs as terrestrial divinities. From these *Sūtras*, again, we learn that there were many Kshattriyas, as well as Vaiśyas, who devoted themselves from childhood to study and meditation, and that they often had many followers to whom they imparted spiritual instruction. Thus, gradually, there grew up amongst the Hindus two distinct classes of teachers, who often disagreed about the fundamental doctrines of their faith. In the religious works of the Jainas, the Buddhists, and even of the Hindus, mention is made of religious teachers, of various denominations, who renounced the world and lived on alms. These were known by the general name, *Yati*, or *Sannyási*. Their number was the largest in places near the Himálayas, in the northern part of Kośala. The Naimisháranya of the Hindus, where the *Rishis* used to perform their

Sannyásis in
the North.

sacrifices, was situated in this part of the country, and many are of opinion that the first great Hindu thinker, Kapila, was born there. There in the sixth century B.C. various religious sects were formed. Of these, six are mentioned in Buddhist works. Two sects, one at Śrāvastī, the modern Set, in Oudh, and the other at Vaisālī, the modern Besár, in North Behar, came into existence in Buddha's time. One is named the Ājīvaka, and the other the Nirgrantha, or Jaina. The Vaishnavas and Śaivas existed for a long time. The father of Buddha himself was a Śaiva. On his birth Buddha was taken to a temple of Śiva outside Kapilavāstu.

Of the Sannyāsī teachers, Gautama Buddha was pre-eminently the greatest. Born in 557 B.C., he lived for eighty years. He obtained "the highest knowledge"

Buddha. at the age of thirty-nine, and devoted the rest of his life to the propagation of his religion in Magadha and in



Buddha.—From a Burmese Bronze.

Kośala. He died in the year 477 B.C., and the Buddhist era dates from his death. Kapilavāstu his birthplace, Bodh Gya where he obtained the highest knowledge, Vārānaśi where he "turned the wheel of law" (first began to preach), and Kuśīnagara, where he obtained *Nirvāna* (emancipation from all human passions), are great places of pilgrimage to his followers. He was the son of Siddhodana, a prince belonging to the great Ikshvāku family. His mother also was a princess.

But he renounced a kingdom for the sake of spiritual advancement. Prasenajit, the Ikshvāku king of Kośala, and Ajātaśatru, the king of Magadha, having embraced his faith, a large number of disciples from among their subjects flocked to him.

His religion is based on the Hindu. He knew, from personal experience, that severe austerities injured the health of both body and mind; and therefore he prohibited such

austerities. For this reason the Bráhmans derided him as a sensualist, devoted merely to pleasure. But he taught his disciples to follow a middle course; that is, he prohibited severe austerities on the one hand, and pleasures and amusements on the other. ^{His religion.} Buddha, for the first time in the history of the world, organised on a grand scale those monastic orders which, in various forms, exercised so marvellous an influence during subsequent ages both upon Europe and upon Asia. The Rishi Gautama, long before Buddha, had enjoined five special duties on ascetics. Buddha made these obligatory on all his followers, and added five more severe rules for his monks, viz. (1) not to eat at forbidden times; (2) not to dance, sing, or act in a play; (3) not to use garlands, scents, unguents, or ornaments; (4) not to use a high or broad bed, and (5) not to acquire or receive gold or silver.

It has been already stated that it was considered difficult for a householder to observe the five duties enjoined upon them (see *supra*) by the Rishi Gautama. But Buddha, without softening their rigour in the least, obliged householders to observe them. There was one provision, however, in his system, namely, the doctrine of the MIDDLE PATH (that is, of avoiding extremes), that enabled them to discharge such hard obligations.

The Jainas agree with the Buddhists in the matter of the five duties of laymen and the ten duties of monks; but they often run into extremes. If a fire is kindled, there is an apprehension of insects falling into it; ^{The Jaina religion.} and therefore many a Jaina lives in darkness at night. Some Jainas cover their faces when they stir out, to prevent insects from falling into their mouths and so losing their life. But happily the majority of the Jainas allow themselves great liberty in these matters. The Jaina did not follow a middle course. This is one of the greatest differences between the two sects.

Mahāvira, the founder of the Jaina religion, was a contemporary of Buddha. He was born at Vaiśali, in North Behar, of Kshattriya parents. Vaiśali was governed by a council composed of the heads of Kshattriya families, and Mahāvira's

father was one of these counsellors. The tribe in which he was born was known as *Juatis*; therefore he is often called *Juati putra*. Mahāvira does not appear to be the first preacher of Jainism. He seems to have reformed a pre-existing religion. The Jainas include the founders of Ajivaka and Buddha sects among the early disciples of Mahāvira. Mahāvira died, at great age, at Pava in 467, ten years after Buddha. Neither of these two great men left any writings of his own. After the death of Buddha, five hundred aged monks are said to have assembled at the Saptaparnī cave in Rājagriha, the Kshattriya capital of Magadha. This was the first *Sangiti*, or Council of the Buddhists, and the sayings of Buddha were chanted at this assembly. The Buddhist Scriptures were divided into three parts. The philosophical writings were named *Abhidharma*; the rules and regulations for the conduct of *Bhikshus*, or Buddhist monks, *Vinaya*; and the beautiful parables by which Buddha attracted the multitude, *Sūtras*. Each part was called a *Pitaka*, or basket, and so the Buddhist Scriptures went by the name of *Tripitaka*, or "the three baskets."

Mahāvira had died one hundred and fifty-five years before Chandra Gupta, the founder of the Maurya dynasty, ascended the throne, that is, in 467 B.C. The Jaina Scriptures were collected together during Chandra Gupta's reign under the name of the *Pūrvīs*. These are now lost; but they were replaced by another collection, entitled the *Angas*, in a more modern language, about 500 A.D. In the same reign, Bhadrabāhu, a great monk, on account of a severe famine in Magadha, led a vast number of Jaina monks to the Karnāta country. In the first century of the Christian era, two sects were formed amongst the Jainas, named *Svetāmbaras*, who wore white garments, and *Digambaras*, who went about naked. These two sects are still to be found in India.

The Buddhist
Sacred Books.

The Jaina
Sacred Books.

CHAPTER III

THE NANDA FAMILY

DURING the reign of the Śiśunága family the Kshattriyas from Videha often invaded Magadha ; and the king of that country was consequently obliged to erect a strong fort at the confluence of the Ganges and the Śóna, or ^{Pátaliputra.} Hiranyaváha, the Erannoboas of the Greeks. Buddha is said to have prophesied that the fort would be the nucleus of a great city, a prophecy that was literally fulfilled. The Śúdra kings of Magadha made it their capital, probably because they found Rájagriha, the ancient capital, very inconvenient, owing to the strength of the Kshattriya element there ; and thus Pátaliputra, as this fort was named, became the chief city, not only of Magadha, but of all India.

The founder of the Śúdra dynasty was Nanda. He is said to have extirpated the Kshattriya race. He had eight children, and the dynasty which he ^{The Nandas.} founded ruled for about one hundred years.

In the year 327 B.C., during the reign of the last of the Nanda kings, Alexander the Great, King of Macedon, invaded India. The Kshattriyas of the Punjab, after having expelled the Persian conquerors, had established ^{Alexander's invasion.} their supremacy in that country. The King of Taxila submitted to Alexander ; but a king belonging to the Puru family made a vigorous, though vain resistance. Brought before Alexander as a captive, he was asked how he desired to be treated. The king answered haughtily, "Like a king." Pleased with this dignified answer, the mighty conqueror not only restored him to his kingdom, but extended its boundaries by adding other conquered countries to it. Alexander remained one year in the Punjab and advanced as far as the Sutlej. He had to fight hard with the tribes of the Málavas and Kshaudrakas, the Greek Malii and Oxydrakæ, and, in the war with the former, he was on the point of losing his life. He was anxious to conquer the Práchí (the Greek Prasii), that is, the eastern kingdom, or Magadha ; but his soldiers refused to undergo further fatigue and hardship in a foreign

country, and clamoured to return to their homes. During his stay in the Punjab, Alexander had built a powerful flotilla, on board of which he despatched a portion of his army, while with the other portion he crossed the great desert of Baluchistán. His fleet, in its voyage down the Indus, through the Arabian Sea and the Persian Gulf, is said to have discovered many new countries for the Greeks.

Alexander's expedition to India was not only a military but a scientific expedition. Alexander himself was an accomplished scholar, and he had a number of men with him who wrote accounts of the countries conquered by him. Some wrote about plants, some about animals, others again about men and things. The writings of these men have all perished, and along with them the writings of Megasthenes and others who were ambassadors at the court of Pátaliputra. But three or four centuries after them Strabo, Arrian, and others wrote accounts of India founded on the materials furnished by Alexander's followers.

Greek
accounts
of India.

From these eminent writers we learn that India was then in a flourishing condition. Chandra Gupta's empire extended from Bengal to Afghanistán. There were seven classes of men, the philosophers, husbandmen, shepherds and hunters, traders, warriors, inspectors or spies, and counsellors to the king. These are almost the same as the four castes, the philosophers, counsellors, and inspectors having been as a rule recruited from the two higher castes, and the second and fourth being included among the Vaiśyas. There were two classes of philosophers, the Bracmans and Sarmans, by which is meant the Bráhmaṇas and Sramanas, *i.e.* the Bráhmaṇas and the Sannyásis of various persuasions. The philosophers preached austerities each in accordance with the rules of his sect. The followers of Buddha were known to them. A Bráhmaṇa Sannyási accompanied Alexander, and committed himself to the flames at Persepolis, the capital of Persia. The Indians used to write their letters on cloths thickly woven, but their law-books were not written. The judges administered law from their memory. The people were law-abiding, truthful, frugal, and industrious. Indian monarchs were great patrons of learning, not so much of book-learning as of

scientific learning. Any one who discovered or invented anything approached the gate of the king and proclaimed his discovery. If it was a real discovery he was exempted from payment of all taxes for his life ; but if it was only a pretended discovery he was commanded to be silent during the remainder of his life. If any one discovered anything which destroyed life, he was not allowed to proclaim it unless he found out also a remedy for it.

There were temples of Śiva and Vishnu all over the country, and Indra, the god of the firmament, had temples assigned to him. The river Ganges was regarded as a sacred river, and was as much worshipped as it is at present. Women immolated themselves on the funeral pyres of their husbands. But manners and customs differed in different parts of India, especially marriage customs. Thirty-six years of a philosopher's life was devoted to learning. The most important thing they learnt was self-restraint. They made themselves impervious to the influences of the seasons. The philosophers and the higher castes as a rule abstained from animal food and lived on a spare diet. Physicians employed simple remedies and cured often by regulations of the food, and so on. No private individual was allowed to possess horses or elephants, which were all the king's property.

CHAPTER IV

THE MAURYA DYNASTY

WHILE Alexander was in the Punjab, Chandra Gupta was with him for some time, and learnt the Greek mode of warfare, and thus laid the foundation of his future greatness.

But he soon offended the great conqueror by his haughtiness and was expelled from the Greek camp.

Chandra
Gupta.

On the departure of Alexander, Chandra Gupta proceeded to Pátaliputra, and, with the assistance of the Bráhmaṇ, Chánakya, afterwards his minister, succeeded in overthrowing the Nanda dynasty and making himself master of the whole of Northern India. He was formally crowned in 312 B.C., five

years after he came to power. The dynasty which Chandra Gupta founded was known as the Maurya dynasty, from Murá, his mother, or as some say, his grandmother.

Alexander died in 323 B.C., and his vast empire was parcelled out among his generals, after a considerable period

of anarchy, during which Chandra Gupta succeeded in annexing the whole of the Punjab to his empire.

Seleucus, one of Alexander's generals, founded, in 312 B.C., a new Greek kingdom, with Babylon for its capital. After establishing peace in Persia and the other eastern provinces, Seleucus made an attempt to regain Alexander's Indian conquests; but he was repeatedly defeated by Chandra Gupta, and was at last obliged to sue for peace. From this time forward the Mauryas and the Seleucidæ remained at peace. A Greek ambassador, named Megasthenes, was deputed by Seleucus to report on the manners and customs of the Indians and their political and social condition. Megasthenes lived for five years at the court of Chandra Gupta, and wrote his great work on India, which is now lost, but from which subsequent writers derived much information about the country.

Chandra Gupta reigned for twenty-four years, and was succeeded by his son, Bindusára, who reigned for twenty-eight

years. Bindusára had three sons — Sushíma, Bindusára. Ásoka, and Vitásoka. Sushíma and Ásoka were

so turbulent that the king, acting under the advice of his ministers, sent Sushíma as governor to Taxila, and Ásoka to Ujjayiní, in order to keep them away from the Court. Subsequently he sent Ásoka to Taxila and brought Sushíma to Pátaliputra. While at Taxila, Ásoka contracted a great liking for Antiochus, a Greek king. He was always friendly to the Greeks, who are known in his inscriptions as *Yona* or "Ionians," and were subsequently known in India as *Yavanas*.

Sushíma soon quarrelled with Rádha Gupta, the prime minister of his father, and Rádha Gupta contrived to send

Sushíma away to Taxila and bring Ásoka to

Pátaliputra. About this time, 264 B.C., Bindusára died, and Rádha Gupta placed Ásoka in power, and, in order to secure his safety, destroyed every scion of the royal family — lopped off the tallest trees in the royal garden, as the

Buddhist historian has graphically put it. *Asoka's* brother, *Vitāsoka*, saved himself by adopting a monastic life in the city of *Paundravardhan* in Bengal, but even there he was not safe.

CHAPTER V

AŚOKA

ON ascending the throne of Magadha, *Asoka's* first object was to extend his empire. He was the undoubted lord of *Āryavartta*, or Northern India, while his nephew reigned over the whole of *Guzerāt*. Recent investigations have shown that he was master also of the greater part of the Deccan. But *Asoka* was ambitious. He accordingly invaded the *Kalingas*, or the countries bordering on the Bay of Bengal, and succeeded in conquering them, after a protractive and obstinate war extending over a period of three years.

War in
Kalinga.

The sufferings entailed by the war, in which several hundred thousands of men are said to have been killed, wrought a wonderful change in the character of *Asoka*. He, who on account of the ferocity of his nature was known as *Chandāsoka*, began from this time to be regarded as *Dharmāsoka* (*Asoka* "the pious.") About the thirteenth year of his reign he became a Buddhist. His inscriptions breathe a spirit of righteousness which extorts admiration. He made pilgrimages regularly almost every year. In the twentieth year after his coronation, in the course of a pilgrimage, he put up a stone pillar at the spot at which *Buddha* was born. This has recently been discovered in the *Nepal Tarāi*, about twenty-five miles to the north of *Bridg-manganj* railway station, on the Bengal North-Western Railway.

Asoka's con-
version to
Buddhism.

It was in his reign that a great Council of Buddhist elders was held at *Pātaliputra*. The Buddhist community had already been divided into eighteen sects. This Council was composed of monks of the sect to which the Emperor belonged. It classified the religious literature of the sect and reduced it to writing. *Asoka's*

Spread of
Buddhism.

veneration for the Buddhist faith was so profound that he induced those dear to him, Mahendra, his son, and Sanghamitra, his daughter, to embrace a monastic life, and sent them to Ceylon to preach Buddhism there. He also sent Bhikshus (Buddhist mendicants) to preach in every country then known to the people of Magadha. Káśmír, Gándhára (Afghanistán), Mahisa (countries bordering on the Godávarí), Vanavási (Western Maisur), Aparàntaka (the Konkan and Malabar), Yonadeśa (Greek countries), Himavanta (Tibet), and Subarnabhúmi (Lower Burma), received their first Bhikshus from King Aśoka. Some of these Bhikshus were Bactrian Greeks. The important works of Aśoka's reign were the propagation of Buddhism and the establishment of hospitals for men and animals. His inscriptions are to be found on rocks and stone pillars scattered all over Northern India and the Deccan. He was formally crowned king in 260 B.C., and died in 223 B.C. His vast empire enjoyed profound peace during his long reign, and he lived on good terms with the kings of Southern India. Many Greek kings were his friends, and his preachers made their way even into the Indo-Chinese Peninsula. It was during his reign, however, that the seeds of future disasters to India were sown in Bactria, where, in 256 B.C., Diodotus established an independent Greek kingdom on the ruins of that founded by Seleucus.

The way in which Aśoka governed his vast empire is a subject well worth study. His father and grandfather had a large body of officers of various grades employed in the administration. Their general name was *purusha*, men, or officers. To the highest grade belonged the *Mahámátras*, or ministers. They were employed in all sorts of responsible business: in guarding the frontier, in advising the king in matters of importance; in executing his orders, and even in superintending the palace. Princes royal were generally employed as governors of important provinces, as we have already seen in the case of Aśoka and his brothers. Aśoka employed his sons in a similar way.

Some of the innovations which Aśoka introduced relate to religion and morality. He appointed *Dhammamahámátras*,

or overseers of religion, to keep watch not only over his own co-religionists, the Buddhists, but over the Bráhmans, Ájivakas, and others. He employed a large body of *Rajuks*, or writers, whose business it was to take note of the religious and moral progress of the community; but the most important of the innovations introduced by Aśoka, and one which had an abiding effect on the Indian people, was the convening of periodical assemblies for the purpose of rewarding merit. Grand assemblies were held at Pátaliputra every fifth year, but on the frontiers they were held every third year. In these assemblies difficult points of law were settled; experiments on various subjects were made, and rewards and prizes were given for proficiency in any branch of learning or in any of the fine arts. In Buddhist countries assemblies of this sort are now confined to the priesthood, and are held at various intervals.

CHAPTER VI

THE GREEKS IN INDIA

THE Bactrian kingdom founded by Diodotus did not last long. Rude nomad hordes from Central Asia poured in on it from the western boundary of China, and compelled the Bactrians to seek shelter in India and ^{Greek king-}
Afghanistán, where these fugitives founded various ^{doms in India.} kingdoms on the ruins of the empire of Aśoka. Recent investigations have shown that not only the Scythians of various tribes, but the Parthians too, made many settlements in India. The Parthians, however, could scarcely be distinguished from the Greeks, as they were thoroughly imbued with Greek civilisation. Menander, the Greek king of Sákala, in the Punjab, advanced, about 141 B.C., as far as the city of Sáketa, in Ayodhyá, but had to retrace his steps on account of the stubborn resistance he met with from Pushpamitra, the founder of the Sunga, or Mitra, dynasty. The Greek and Parthian kingdoms in India lasted for two hundred years after this event, for coins of a Parthian king of the Punjab named

Gondopherus were issued about the fiftieth year of the Christian era.

The intercourse between the Greeks and the Indians continued for four centuries, from the time of Alexander the Great to that of Gondopherus. The Greeks used Their
influence
on India. to come to India; but the Indians rarely went beyond their own territories. The Greeks who visited India did not belong to the celebrated cities of Greece; but were inhabitants of border kingdoms like Bactria, and had been to a great extent barbarised by their constant intercourse with the barbarians. The people of India freely acknowledge their obligations to the *Yavanas* in the science of astronomy; and it is said that the Indians owe the arts of architecture and sculpture to the same source; but this does not appear to be true, as the Greek and Indian styles differ greatly. The Indians certainly got new ideas from the Greeks in matters relating to science and art, in which the Greeks excelled. The Greeks, too, obtained much light from the Hindus in religion and philosophy, in which the Indians then held, as they still do, a high position. This is evident from the conversation which King Menander held with Nágasena, a Buddhist reformer, and which forms the subject of an extensive Páli work entitled *Milinda-praśna*, or the questions of Menander. Menander's questions relate to *nirvāna*, which Nágasena expounds to him. The work is still extant in Ceylon.

CHAPTER VII

THE SUNGA, KÁNVA, AND ANDHRA DYNASTIES

Aśoka's administration gave great offence to the Bráhmanas. He prohibited animal sacrifices. His insistence on the equality in lawsuits and equality of punishment to all men, did away with their most valuable privileges. The appointment of Dhammamahámátras took away from them the supervision of morals, and so they remained in sullen discontent; and they seem to have greatly contributed to the fall of his empire, for we see that the dynasty which overthrew the

Mauryas was brahmanistic, and it was followed by a dynasty of Bráhmaṇas.

In the course of fifty years after the death of Aśoka his descendants lost much of their power. Outlying provinces under their relatives became virtually independent. The central power passed into the hands of ^{Pushpamitra.} ministers. One of these, Pushpamitra, held a grand review of the Imperial army at Pátaliputra in the presence of the last king, Vrihadratha, and there treacherously killed him. Thus the Sunga dynasty rose into power. Pushpamitra, however, contented himself with the title *Senápati*, or commander-in-chief, and raised his son, Agnimitra, to the throne in 180 B.C. Pushpamitra was a great general and a patron of learning. His wars with the Greeks have already been noticed. He invaded Vidarbha, and made the river Varadá the boundary between it and Málava. Pátanjali, the great commentator on Pánini, the celebrated Sanskrit grammarian, flourished during his reign.

Some of the kings of this dynasty were very powerful. They are said to have transferred their capital from Pátaliputra to Vidiśá, the modern Vilsá. But in course of time they lost their prestige. One of these kings ^{The Mitras.} was of a licentious character, and his Bráhmaṇ minister, Vasudeva, sent to him a low-born girl, dressed as the chief queen, and had him killed by her hand (111 B.C.). Vasudeva was a descendant of the great Rishi Kanva, and so the dynasty founded by him is known in history as the Kánva dynasty.

The Kánvas do not appear to have done away with the family of their masters, for there are statements in the Puráṇas that the Andhra kings from the Deccan annexed not only the kingdom of the ^{The Kánvas.} Kanvas, but also what yet remained to the once powerful Sunga dynasty.

There were twenty-four kings of the Andhra dynasty. Besides their capital, Dhankataka, the Andhras had another very important city in the Eastern Márhátá country, viz. Pratisthán, known to the Greeks as Paithana, ^{The Andhras.} a great emporium of trade. The Andhra dynasty began to rule some time before 71 B.C., when they destroyed the northern

empire of the Sungas; and their rule lasted till A.D. 218. The cradle of the Andhra empire was the eastern Márháttá country. It was one of the latest Aryan acquisitions, and was the birth-place of Ápastamba, a writer of the *Sútras*, who is said to have flourished in the fifth century B.C. In the first and second centuries of the Christian era, when North-western India was overrun by barbarian hordes from Central Asia, the Andhras sustained the reputation of the people of India. Nearly the whole of civilised India was included in their empire. The Andhra kings of Southern India were Buddhists, and the remains of their religious architecture are still to be found in various places in the Deccan.

Some scholars are of opinion that the Kshattriyas of Málava never acknowledged the supremacy of the Andhras, but, as a sign of independence, started a local era, from 56 B.C., which may be called the *Málava* era. This era gradually rose into importance, and in the ninth century came to be known as Vikrama samvat.

The Indo-Scythians and Greeks seem to have held sway in Western and Central India about the beginning of the Christian era. The Greeks advanced as far as Kausámbí, thirty miles to the west of Allahabad. The Andhras ruled in the Deccan and the greater part of Aryyávartha. The Pallavas ruled in Southern India, with Káncí for their capital.

CHAPTER VIII

THE KUSHANA EMPIRE IN INDIA

CENTRAL ASIA was known to the Indians under the name of Sákadvípa. The Greeks called it Scythia. Powerful nomad hordes from this vast region often overran the civilised countries of Western Europe and Southern Asia, and destroyed for the time being their civilisation. In the second century B.C. one of these hordes destroyed the Greek kingdom of Bactria and compelled the Greeks to seek shelter in India. The Scythians followed close upon them, and gradually occupied Kabul, Kandahár, Peshawar, Káśmír,

and the Punjab. They even advanced as far as Mathurá and the Márháttá country. Tribe after tribe came conquering the country occupied by their predecessors. The most powerful of these tribes was the Kushanas, known in Sanskrit as the *Devaputras*.

Kanishka was the greatest prince among the Scythian rulers of India. He was a Kushana. He ascended the throne in the year A.D. 78, at Purushapur, the modern Peshawar, which was his capital; and the Śaka era dates from his accession. The Scythians and Greeks were in those days the best astronomers; and, because they accepted the new era, it soon obtained a much wider currency than the other Indian eras. Many Hindu kings established their own eras, but most of them have disappeared, and it seems strange that an era started by a Scythian barbarian should still hold the field.

Kanishka.

The Śaka era.

The empire of Kanishka was of great extent, and probably stretched from the Vindhyas to the Altai mountains. The religion professed by the Scythians is not known, but Kanishka himself was a Buddhist. He called together the last and greatest Buddhist Council, or *Sangiti*, which settled the creed of Northern Buddhism, subsequently known as the *Maháyána* (High path) school. The Northern Buddhist works are written in Sanskrit, and they make a nearer approach to Bráhmaism than those of the Southern Buddhist, or the *Hínayána* (Low path) school. The preachers of Northern Buddhism converted China, Tartary, Tibet, and other northern countries of Asia.

The last
Buddhist
Council.

Kanishka was succeeded by Huvishka, and Huvishka by Bazdeo (Vasudev). The dynasty reigned for 190 years. On their coins they described themselves as *devaputras*, or sons of celestial beings. The *Kshatrapas*, or Viceroy, of Mathurá and Maháráshtrá were probably their dependants. The first Kshatrapa of Maháráshtrá was Nahapána, who established his capital at Junair (Jirna-nagar). He attempted to further the interests of Buddhists and Bráhmans alike; but a branch of the Andhra dynasty defeated him and destroyed his power. Chastana, another Kshatrapa, conquered Ujjayiní and Guzerat. He and

The Śakas
after
Kanishka.

his son were reduced to great straits by the Andhra king, Pulumáyi. The people of Guzerat elected his grandson, Rudradáma, as their king. He was a powerful ruler, and succeeded in keeping the Andhras at a distance from his country. With two more kings the family of Chastana came to an end.

The history of the Andhra and Śaka period cannot be left without mentioning one of the greatest sages India ever produced. This is Nágárjuna, the physician, magician, occultist, philosopher, and reformer, revered by Hindus and Buddhists alike. Born in Central India, he was a contemporary of the Sátaváhanas, or Andhras. He is regarded as the real founder of the *Maháyána* School, which, scorning the restrictions imposed upon religious teaching both by the Hindus and early Buddhists, determined to spread the saving knowledge to all human beings. He has edited and enlarged the medical work, *Suśruta*. The earliest Buddhist lexicography is attributed to him. The Tantriks, both Hindu and Buddhist, look upon him as their chief exponent. He has temples dedicated to him even up to the present day, and is regarded by the Buddhists of all sects as second only to the great founder himself.

CHAPTER IX

THE GUPTA EMPIRE

THE rise of the Gupta dynasty to power is the greatest event of the fourth century of the Christian era. The Guptas appear to have been generals of some Scythian king against whom Gupta, the founder of the family, headed a successful rebellion.

To place himself as far as possible from the Scythians, and to be beyond the range of their influence, he seems to have made Kusumpur, *i.e.* Pátaliputra, his capital. Firmly established there, he began to extend his power in all directions. His son, Ghatotkach, followed his example, and, during a long and prosperous

reign, greatly added to his dominions. Chandra Gupta, the grandson of Gupta, assumed the title of *Mahārājādhirāja* (supreme king of great kings). He married Kumāradevī, the daughter of the King of Nepal, who belonged to the Solar dynasty. Chandra Gupta was proud of his connection with such a noble family, and he is said to have introduced into India the local era of Nepal, started by Jay Sinha in A.D. 319. This era is known as the Gupta era. The establishment of a new era of their own is an indication of the complete severance of the Guptas from their over-lords.

Samudra Gupta, the son of Chandra Gupta, was a very powerful king. There is a posthumous inscription of his on the Aśoka stone pillar at Allahabad which records the extent of his dominions. He is said to have conquered and restored to their position the kings of Dakshina Kōśala (Gondwāna), Kerala (Malabar coast), Kānchī, and other southern countries, and to have conquered all the kings of Aryyāvartta and annexed their dominions to his empire. The kings of East Bengal, Nepal, Kām rūp, and other border countries, as well as those of Mālava and Khāndeś, acknowledged his supremacy; and the Devaputras and other Scythians submitted to him. Since the time of the Mauryas no empire had been so extensive in India. Chandra Gupta II., the son of Samudra Gupta, ascended the throne towards the end of the fourth century and reigned for twenty years.

Samudra
Gupta.

During the reign of Skanda Gupta, the grandson of Samudra Gupta, the Hūnas began to pour into India from their desert home in Central Asia. They soon overran the Punjab and the neighbouring countries, and fell upon the Gupta empire. Skanda Gupta made great efforts to check their advance; but they came like swarms of locusts and utterly destroyed the Gupta empire. The last mention of Skanda Gupta is in A.D. 468.

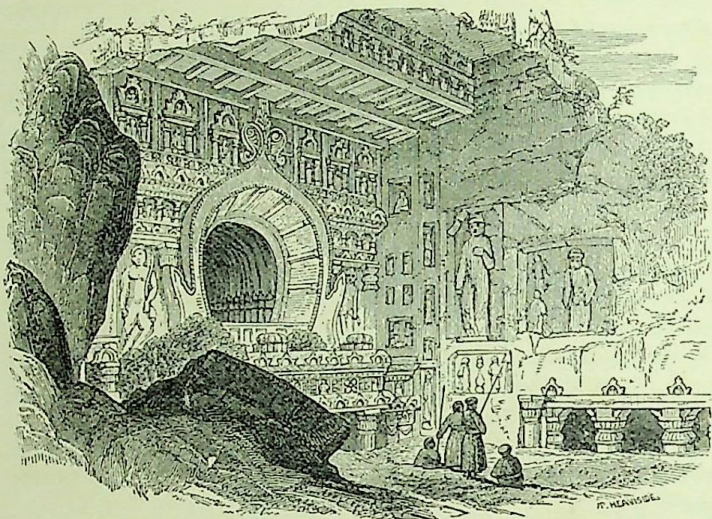
The Hūna
invasion.

The Guptas were worshippers of Vishnu, and the image of Lakshmi figures on their coins. They were patrons of learning, and from their time Sanskrit began to be extensively used in all the transactions of life, in place of various dialects of Prākṛit (the vernaculars).

Gupta
civilisation.

of the period). Hinduism began to revive and Buddhism declined. Arts, manufactures, and commerce flourished during the long peace which India enjoyed under their rule. An inscription records that the guild of silk-weavers of Daśapur, the modern Mandasor, in Málava, erected and maintained a grand temple to the Sun-god by raising subscriptions among themselves.

The Gupta period is known as the most flourishing period



Exterior of the Chaitya Cave, Ajunta.

for architecture, both Hindu and Buddhist. The long peace which followed the attainment of supreme power by the Guptas was favourable to the development of all the fine arts, and especially of architecture. The marble stupas of Amaravati, in the Madras Presidency, the Sarnath stupa at Benares, the great stupas in Nepal, the great temple at Badh Gaya, testify to the excellence which the art then attained in India. The colossal figures of Buddha dug out from various places in India, with numerous images of gods and goddesses, show great improvement in the art of sculpture. The cave temples of Ellora and Ajunta,

Buddhist
architecture.

though a century or two later than the Guptas, are admired throughout the world for their beauty both of design and of execution. The college at Nálānda, which contained accommodation for 10,000 students, was resorted to by Buddhists from almost all the Buddhist countries in Asia. Some of the paintings in the caves mentioned above are still fresh, and they show what perfection the art of painting attained under the influence of the long peace prevailing in the Gupta empire.

CHAPTER X

THE HÚNAS AND YAŚODHARMADEV

THE Húnas were the most powerful of the barbarian tribes inhabiting Central Asia. Towards the end of the fourth century they invaded Europe, drove the Goths from what is now called Hungary, and later brought both the Eastern and Western Roman empires to their knees. In the middle of the fifth century they fell upon India, bringing ruin and devastation in their train. The Gupta empire was unable to withstand the shock and fell to pieces. The Húnas established their capital at Sákala, in the Punjab, and annexed the whole of Central India and the greater portion of Málava to their dominions, which extended to Persia and Tartary.

On the death of Skanda Gupta the direct line of Gupta kings came to an end. Buddha Gupta, belonging to another branch of the same family, made a resolute attempt to avert the ruin of the empire. But Toráman, the Húna chief, defeated him and wrested from him even the eastern portion of Málava. The last king of the dynasty, Bhánu Gupta, however, reigned till A.D. 510 in that portion of the Gupta empire which the Húnas either could not or did not take. There is nothing to show that Toráman ever crossed the eastern boundary of Málava. Toráman's son, Mihirakula, was, like his father, a great conqueror, and the people of India trembled at his name. He is mentioned even in the history of Káśmír.

But Mihirakula was checked in his victorious career by Yaśodharmadev, the king of Ujjayinī, in Málava. Málava was a dependency of the Guptas ruled by a Yaśodharma-dev. feudatory. For some time after the conquest of the country by Toráman anarchy prevailed. Then Yaśodharmadev drove Mihirakula away from Málava. It was now a life-and-death struggle for the Húnas. If they were not able to check the growth of the power of Yaśodharmadev they must be prepared to leave India. A desperate war ensued. The last battle was fought at Korur, between Multan and Lunī, in the year A.D. 533, and the Húnas were utterly defeated. In one of the inscriptions of Yaśodharmadev the extent of his empire is given. It was bounded on the north by the Himálayas; on the south by the Eastern Gháts; on the east by the Brahmaputra; and on the west by the Arabian Sea. It is said that it included some countries which the Guptas, and even the Húnas, had failed to conquer, and Mihirakula himself acknowledged the suzerainty of Yaśodharmadev.

Oriental scholars have come to the conclusion that Yaśodharmadev may be the same as the great Vikramáditya of Indian legends. One of the titles of Vikramáditya was Śákāri, or the enemy of the Scythians, and Yaśodharmadev expelled from India the most powerful of the Scythian hordes that ever invaded it. The legends ascribe to Vikramáditya the era dated from 56 B.C., so well known as Vikramasamvat. This era was never mentioned as the Vikrama before the ninth century A.D.; previously it was known as the *Málava* era. The celebrated Navaratna, or Nine Gems (*i.e.* nine men famous in science and literature), flourished at the court of Vikramáditya about this period. Indian life at this time showed a vigour and activity unknown in earlier or in later ages, and surpassed only by the vigour and activity of modern European life. The great poet, Kálidás, was one of the Nine Gems. His epic giving an account of the rise and fall of the dynasty of Raghu, in which Rama, an incarnation of Vishnu, was born, rises in grandeur to the loftiest heights. Its scenes are scattered all over India, and its action includes the period embraced by over twenty sovereigns of a powerful

dynasty. The central figure is Rama, all good, a spark of the infinite all perfect. His ancestors and his descendants follow in majestic succession till the whole dynasty vanishes. His cloud messenger (the Meghaduta) makes the cloud pass over the regions of Central India—regions of unparalleled beauty, and the author makes the whole instinct with life. Nothing need be said of his great drama, the *Sakuntala*, to which the great German poet, Goethe, refers as follows :—

Wouldst thou the young year's blossom and the fruits of its decline,
And all by which the soul is charmed, enraptured, feasted, fed,—
Wouldst thou the earth and heaven itself in one sole name combine?
I name thee, O *Sakuntalá*! and all, at once, is said.

The world will always admire the dramas, epics, and lyrics of Kálidás; the boldness of Varáhamihira's speculations in astronomy and cognate sciences; the accuracy of Amarasinha, the great lexicographer of India, and the genius of Vararuchi, the poet. Yaśodharma himself was a worshipper of Śiva; but he tolerated all religions, and one of his principal Gems was a Buddhist. The people of India must always look back with pride to this period of their history. Yaśodharma was the greatest of Hindu kings, and the Hindus have made his capital one of the seven great places of pilgrimage. It is a matter of regret that next to nothing is known about Yaśodharma's successors in Málava, which, however, retained its independence even after its imperial position had been lost.

The Nava-
ratna (nine
gems),
Kálidása.

CHAPTER XI

THE KINGDOMS OF VALABHÍ, MAGADHA, MAUKHARI, AND THÁNEŚVAR

THE empire of Yaśodharmadev included many dependent kingdoms. Of these four were more prominent than the rest, namely, the Valabhí kingdom of Guzerat; the Gupta kingdom of Magadha; the Maukhari kingdom of Western Magadha; and the kingdom of Sthánviśvara (Tháneśvar).

When the Gupta empire was in the zenith of its power, one of its generals, Bhatáraka, conquered Guzerat and held it as a dependency of the Gupta empire. The celebrated city of Valabhí was his capital. Bhatáraka's family reigned at Valabhí down to A.D. 744. They had assumed the title of *Mahárájá*, or great king, some time before A.D. 426. There were fourteen kings of this dynasty, seven of whom were named Śílāditya. Their influence never extended beyond Guzerat; and even within the boundary of that province there were other independent sovereigns. Though some of the Valabhí kings assumed the dignified titles of *Paramabhattacháraka* (supreme lord) and *Mahárájádhirája* (supreme king of great kings), yet they always described themselves as dependents. They adorned and beautified their capital by the erection of various temples and palaces, and encouraged men of science and literature of all the various creeds that flourished in India—Hindus, Buddhists, and Jainas alike. They gave away much rent-free land to Bráhmans learned in the Vedas, and thus encouraged Hinduism more than any other creed.

After the overthrow of their dominion the Guptas of three different dynasties seem to have retained power in three different parts of the empire: in Eastern Málava, Eastern Magadha, and Oudh. These all claimed imperial dignity, but none possessed any very great extent of territories. They had many rivals too. For a time the rise of Yaśodharmadev cast them all into shade. By the end of the sixth century we find many of the Guptas taking service under the dynasty of Tháneśvar. Two of them were known as kings of Málava. Of the three Gupta kingdoms, that of Eastern Magadha, founded by Krishna Gupta, was the most important. Eleven kings of this family reigned in Magadha. The eighth king, Ádityasen, declared himself independent in A.D. 672. His son was known as *Mahárájádhirája*. The kingdom extended eastward to Rárh, or Burdwan. Narendra Gupta, otherwise known as Śásánka, probably belonged to this family. They often came into contact with the Maukharis, either as friends or enemies.

The Maukharis were a very ancient race, whose power was

confined to Western Magadha. For a long time their capital was Kányakubja (Kanauj). They lost their ascendancy through their constant hostilities with the Guptas of Magadha, which extended over four generations. Some of the Maukhari kings assumed the titles of *Paramabhattāraka* and *Mahārājādhirāja*, and it was with regard to their right to the title and what it implied that they quarrelled with their relations, the Guptas of Magadha.

Mahārājā Narendravardhan, belonging to the family of Pushpabhūti, reigned at Thāneśvar. For three generations the family did not rise into importance; but in the fourth generation Pravākaravardhan assumed the title of *Mahārājādhirāja*. He fought with the Hūnas in the north, and with the Gurjaras in the south. A Maukhari king of Kanauj, Grahavarmā by name, was his son-in-law. Prabhākara sent his eldest son, Rājyavardhan, to oppose the Hūnas in the north; but shortly after this, Prabhākara dying, Rājyavardhan, on his return to the capital after the complete subjugation of the Hūnas, ascended the throne. The King of Málava, taking advantage of the confusion of the times, invaded Kanauj and killed Grahavarmā; but Rājyavardhan, on his return, defeated the King of Málava, and reconquered Kanauj. After this expedition he led an army into Karnasuvarna, in Western Bengal, to punish King Śasánka, said to have been the last representative of the Eastern Guptas, the great persecutor of the Buddhists, who had cut down their Bodhi tree (the tree under which Buddha attained Bodhi, or "perfect" knowledge). Śasánka acted very treacherously; for, having submitted to Rājyavardhan, he made a treaty of friendship with him; and afterwards, inviting him to his camp, assassinated that unsuspecting and benevolent king. Harshavardhan, the younger brother of Rājyavardhan, loved his brother dearly. To avenge his death, he led an army into Bengal and destroyed the power of Śasánka. In a short time Harshavardhan made himself master of the whole of Āryyāvartta, and removed his capital from Thāneśvar to Kanauj. He was anxious to conquer the Deccan and Southern India, but Śaīyāśraya, the great Chálúkyā king, defeated him and drove him back. He was

a great patron of learning. Vána Bhatta, the author of Kádamvarí, lived at his court. Harshavardhan was a Buddhist, and it was during his reign that Hiouen-Thsang, the great Chinese monk, came to India and travelled all over the country for fifteen years. Following the example of Aśoka and other great monarchs, he used to hold a quinquennial assembly of all the learned men of India, and to reward them according to their learning. Harshavardhan ascended the throne in A.D. 607, and reigned for about fifty years. With his death his vast empire came to an end.

The Maukharis and Guptas of Magadha began to contend for supremacy, and in the end both were ruined. In the midst of these disturbances the seventh century of the Christian era came to a close, and with the eighth a new order of things arose in India.

Numerous pilgrims from China and other eastern countries came to India about this time. Of these Fa-Hian (399-405), Hiouen-Thsang (629-645), and It-siang (648-659) wrote long accounts of India. Fa-Hian saw Buddhism and Buddhist places of pilgrimage flourishing in Northern India, and Hiouen-Thsang found them in a state of neglect. All three testify to the great learning of the Buddhist monks, who could repeat the whole of the Buddhist scriptures from memory. They speak of the people as truthful, honest, law-abiding, and fond of peace.

Chinese
accounts
of India.

BOOK II

SMALL HINDU KINGDOMS

CHAPTER I

THE FIRST MUHAMMADAN INVASION

IN the beginning of the eighth century A.D. a new foreign enemy appeared in India. This was Muhammad Bin Kásim, the general of Khalífa Walid, of Baghdad. But before giving a history of his invasion it will be necessary to furnish a brief account of the rise and spread of the Muhammadan religion and empire.

Muhammad was born in A.D. 570 at Mecca, where, at the age of forty-three, he began to preach; but the people, far from accepting the new faith, persecuted him and sought his life. He fled to Medina in A.D. 622, ^{Muhammad.} and the Muhammadan era dates from his flight. The era is named Hijira, which, in Arabic, means "flight." The religion of Muhammad was very favourably received at Medina. The powerful Arab tribes, inspired with enthusiasm by his preaching, conquered, in a short time, the whole of Northern Africa, from the Isthmus of Suez to the Atlantic, and wrested the rich provinces that now form Asiatic Turkey from the Eastern Empire. The effete monarchy of the Fire-worshippers in Persia fell before them, and the vast majority of the Persians accepted the new faith. The more resolute spirits among the Fire-worshippers, however, fled to the mountainous districts on the Caspian, or to Guzerat in India, where their descendants

are known as the Parsis, and where they still retain their old religion.

After the overthrow of the Persian monarchy the Muhammadans began to think of conquering the rich Indian kingdoms.

Conquest of Sindh by the Arabs. On a slight pretext, an expedition was sent against the Rájá of Sindh, who had his capital at Alor.

Muhammad Bin Kásim, who was the leader of this expedition, crossed the desert of Baluchistán, and, after severe fighting, made himself master of the country and destroyed the rich cities of Alor and Bráhma-nábád (A.D. 711). Thus one fair province of India passed into the hands of the Muhammadans, who kept possession of it for more than three centuries. Towards the latter end of this period the kingdom was divided into two portions with Multan and Mansura as their capitals. Mahmúd of Ghazní included both in his empire. The Muhammadan rulers of Sindh treated the Hindus equitably, and many Hindus rose to the position of great nobles. The Sauviras, one of these noble Hindu families, succeeded, in the thirteenth century, in making themselves independent rulers of Sindh. In a few generations the family became converts to Muhammadanism and claimed their descent from the prophet.

CHAPTER II

RISE OF THE RÁJPUTS

By the middle of the ninth century a change had arisen. No one was now regarded as *Mahárájádhirája*, or *Paramabhattáraka*. Different parts of the country under different dynasties adopted different forms of religion and of government. There was incessant fighting, and, though the existence of independent kingdoms was favourable to the growth of science and literature, it weakened the political power of the Hindus and made them unfit to resist foreign invasions. This is known in history as the period of the rise of the Rájputs. The Rájputs trace their descent from the heroes of the Rámáyana and the Mahabharata. The Yádivas trace

their ancestry from Krishna, the Chálúkyas from the dynasty of Oudh, the Pallavas from Asvalthama, the son of Drana, the general of the Kurus. Some trace descent from the sacrificial fire, such as the Paramaras, Chakumans, and others. Some from the ocean, as the Palas. Some from heroes famous in the Puranas, such as the Scuas from Virasena. But European scholars think that these are the descendants of the Indo-Scythians, to whom the Bráhmaṇas have given a Pauranic origin.

About the middle of the ninth century Gopál founded a kingdom in Magadha, with Odantapurí for its capital. The kings of the Pál family were Buddhists; and, though Buddhism was on the decline in every other part of India, it was still flourishing in The Pál dynasty. Magadha. There were two great monasteries, one at Nálanda and the other at Vikramaśíla; while a third at Benares was also in a flourishing condition. Students from China, Tartary, Anam, Siam, and other countries flocked to these monasteries for the purpose of receiving religious instruction. About the year 1066, Dípankara Śríjnána, a Bhikshu from Vikramaśíla, crossed the lofty, snow-clad ranges of the Himálayas at the age of seventy, in order to propagate the Maháyána doctrines of Buddhism Conversion of Tibet. in Tibet, where the people, following the grossest form of superstition, were given to demon-worship. A large number of Indian Buddhist Pandits went with him and helped him in the translation of many Buddhist Sanskrit works into Tibetan.

There were seventeen kings of the Pál dynasty, and some of them were very powerful. King Dharmapál, the second of the dynasty, conquered Kámrúp and established a new branch of the dynasty there; and Devapál is said to have carried his conquests as far west as Delhi. The extent of the Pál empire. Benares formed a part of the Pál kingdom; Northern Bengal fell early into their hands, and they were always proud of the title of Gaureśvara (lord of Gaur). They constructed extensive public works, and some of the tanks excavated by them still excite wonder. They built magnificent monasteries, and the Tibetan monasteries of

the present day are constructed after the pattern of the Pál monastery at Vikramaśíla. Every branch of learning and of science received encouragement at their hands, and none more than the science of medicine. The great medical author, Chakrapáni Datta, nephew of the kitchen-superintendent of King Nayapál, flourished about A.D. 1060.

Though Buddhists themselves, the Pál kings always held the Bráhmans in the highest respect, and members of a Bráhman family were their hereditary prime ministers.

In the twelfth century the greater part of Bengal and Mithilá was wrested from the Pál kings by the Sen kings of Bengal, and their dominion was limited to Southern Behar and, perhaps, Benares. In the year A.D. 1197, Bakhtiyár Khilji defeated Govinda Pál, the last king of the dynasty, and destroyed Odantapurí. There he is said to have massacred all the Buddhist Bhikshus assembled in the local monastery during the rainy season. Govinda Pál survived the Muhammadan conquest and was honoured as king by the Buddhists, though his kingdom had been destroyed.

CHAPTER III

THE KINGDOM OF BENGAL

THE early history of Bengal is involved in obscurity. One glimpse of it is obtained from the history of Ceylon. About the beginning of the sixth century B.C. Vijay Sinha, the son of a Bengal king, expelled from his country by his father, established himself in that island, and owing to this circumstance the island is still known as Sinhala, or Ceylon. Bengal was first inhabited by the Poundras and Pulindas—the modern Punros and Pods, who form the lowest strata of Hindu society in the country, and it formed a part of the Magadha empire. Samudra Gupta conquered nearly the whole of it. Its first civilisation was Buddhistic, and some of the greatest Buddhist philosophers and reformers, such as Śílábhadra and Chandrakírtti, were

natives of Bengal. From it Mongolia is said to have received its Buddhism. The first famous Hindu king of Bengal was *Ādiśūr*. His capital probably was in Western Bengal. But his history, with that of his descendants, is enveloped in obscurity. He brought five Bráhmans from *Ādiśūr*. Kolánc̣h, in Kanauj, for the purpose of propagating Bráhmanism in the country. As the families of these Bráhmans increased, their descendants spread on both sides of the Ganges in Rárh and in Varendra. In time the Bráhmans of these two places, though descended from the same five ancestors, became so distinct in their character that matrimonial alliances between them were prohibited; and by the middle of the ninth century the Rárhís and Várendras had become absolutely distinct. Varendra was held by the Pál kings, but Rárh does not appear to have ever been under their sway. Many of these Bráhmans received grants of villages from the kings of Rárh, and also from the Pál kings of Magadha, as early as the days of Dharmapál, and from this fact they and their descendants are known as Gráminas, or Gáins (owners of villages).

By the end of the eleventh century, however, a new power had arisen in Bengal. Sámanta Sen, a feudatory Rájá of Karnát, after being repeatedly defeated by his over-lord, fled thither, and founded a small colony on the banks of the Bágirathí. This new colony was probably founded at Navadvíp; for the islands which composed Navadvíp, "or the nine islands," were a likely place for a refuge for a man with a small body of retainers. Sámanta Sen's grandson, Vijay, was a great conqueror, and is said to have defeated Nányadev, the King of Nepal. He certainly left a large kingdom to his son, Ballál Sen, who is reputed to have reorganised the caste system in Bengal and introduced *Kulinism*, a system of nobility, among the Bráhmans, Vaidyas, and Káyasthas of the country. Mithilá is said to have been conquered by him. He is reputed to have divided Bengal into five provinces, namely, Rárh (Western Bengal), Varendra (North Bengal), Bágri (the Gangetic delta), Banga (East Bengal), and Mithilá. There is an era current in Mithilá which goes by the name of his son, Lakshman Sen, and

The Sen
dynasty.

which begins A.D. 1119. Lakshman Sen is said to have been a great king in the earlier part of his life; but when he was about eighty years of age, his kingdom was invaded by Bakhtiyár Khiliji, who took possession of Gour and Navadvíp (1199).

The Laksh-
man Sen era.

Lakshman Sen fled with his family to Vikrampur, where his descendants reigned for 120 years more. Many Bráhmans from Rárh and Varendra fled with their king to Vikrampur, which became from that time the great seat of Bráhmanism in Bengal. Mithilá long remained semi-independent, but was eventually absorbed into the rising Muhammadan monarchies of Bengal and Jaunpur in the fifteenth century.

The Sen
kings in East
Bengal.

CHAPTER IV

THE KINGDOM OF KANAUJ

NOTHING is known of Kanauj for a century after the death of Harshavardhan. In the eighth century, Yaśovarmadev was the King of Kanauj, and the poet Bhavabhúti was one of the celebrities of his court. Lalitáditya, the King of Káśmír, defeated Yaśovarmadev, and made peace with him only on condition that Bhavabhúti should undertake a journey to that country.

During the reign of Rájya Pál, Sultán Mahmúd of Ghazani invaded Kanauj. The king was not prepared for war, and was, therefore, obliged to enter into a treaty with him. Rájya Pál was succeeded by two more kings, after whom came the Ráshtrakútas, or Ráthors, who were the rulers of Kanauj for seven generations. One of them, Govinda Ráj, wrote a commentary on Manu; and under the patronage of this king, Lakshmídhara wrote one of the earliest and most comprehensive digests of Hindu Law, entitled Smṛiti Kalpataru.

Mahmúd's
invasion.

The Ráthors
of Kanauj:

During the reign of Jay Chandra, the seventh king of this

dynasty, Muhammad of Ghor invaded Kanauj and conquered it. Śivaji, one of the descendants of Jay Chandra, led a small band of his followers into the desert, ^{Their fall.} where he founded the kingdom of Márwar, of which Jodhpur is the present capital.

CHAPTER V

THE KINGDOM OF KÁLANJARA

ABOUT the middle of the ninth century, the Kshattriya tribe of the Chandrádityas, or Chandels, who claimed descent from the Lunar dynasty, founded an extensive kingdom in Bundelkhand and its neighbourhood. ^{The Chandels.}

At one period their dominions extended from the Jamuná to the Narmadá and from Gwalior to the fort of Kálanjara. Dhánga, one of the Chandel kings, fought bravely against Subuktigín, as an ally of Jay Pál, King of Lahore; and Ganda, his son, killed Rájya Pál, the King of Kanauj, because he had made peace with Mahmúd. During the reign of his great-grandson, Kírttivarmá, the great poet, Krishna Miśra, wrote the allegorical drama entitled "Probodha-chandrodaya," or, "The Rising of the Moon of Awakened Intellect." At the close of the twelfth century Prithviráj Chauhán, of the united kingdom of Delhi and Ajmir, wrested the greater portion of Kálanjara from Paramardídev. Kutab-ud-dín conquered the whole kingdom; but Trailokyavarmá, the son of ^{Paramardídev and his successors.} Paramardídev, recovered the greater part of it. Trailokya's descendants reigned at Kálanjara for three hundred years more. Sher Sháh invested and captured the fort of Kálanjara in A.D. 1545. Durgávati, the daughter of the last king, Kírtti Sinha, was married to Dalapati, the King of Garamandal. She afterwards became famous for the heroism she displayed against the generals of Akbar.

CHAPTER VI

MÁLAVA

NOTHING is known of Málava under the successors of Vikramáditya, except the fact that, after its conquest by Rájyavardhan of Kanauj, it formed, about the beginning of the seventh century, a part of Harshavardhan's empire and shared its destinies for about one hundred years.

In the beginning of the ninth century, however, the Paramáras came from their ancient citadel of Achalgarh, near Mount Abu. Upendra was the first Paramára

The Para-
máras.

king who established himself in Málava, and he made the famous city of Dhárá its capital. Munja, the sixth in succession from Upendra, was himself a poet and a great patron of learning. Illustrious writers like Dhanika, Dhananjaya and Haláyudha adorned his court. He defeated Tailapa, the Chálúkya king of Kalyána, sixteen times in battle, but on the seventeenth occasion he was himself defeated and taken captive. He made an attempt to escape, but it failed, and he was put to death in A.D. 993. His successor in Málava was his brother, Sindhuráj, who maintained the reputation of the family. The great Rájá Bhoj, so well known in Indian legends, succeeded Sindhuráj. Bhoj was

Bhoj.

a poet and an author, and a large number of works on Rhetoric, Astrology, Hindu Law, and Yoga were composed under his patronage. He is said to have fought a great battle against Mahmúd of Ghazni, when that conqueror invested Kálanjara. He, too, like Munja, after repeated successes against the Chálúkyas, met with a reverse of fortune at their hands when, in league with the King of Guzerat, they invaded his territories and occupied his capital. He died in great distress in A.D. 1042; but his son, Udayáditya, succeeded in defeating his father's enemies and clearing his hereditary kingdom of them. Later on, the Paramáras became so powerful that Lakshmandev, son of Udayáditya, invested Tripurí, the capital of a neighbouring kingdom, in A.D. 1104. Sultan Altámsh invaded Málava and destroyed

Ujjayini in A.D. 1232 ; but the Paramáras continued to reign at Dhárá. The last Hindu king of Málava made war against Sárangadev, one of the kings of Guzerat. It appears that Málava was annexed to the Pathán empire in the reign of Aláuddín Khiliji.

CHAPTER VII

THE KINGDOMS OF GUZERAT

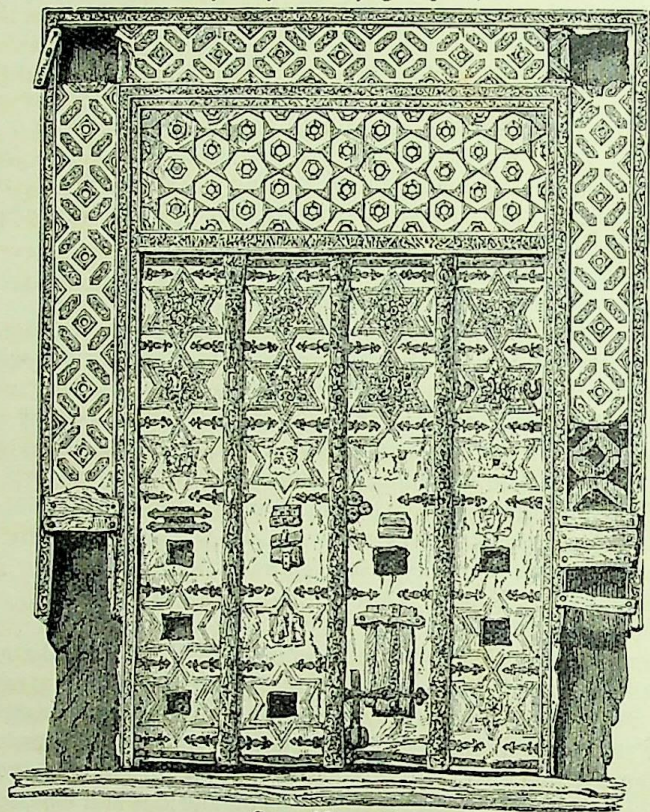
THE Valabhí kingdom came to an end about the middle of the eighth century ; for its last inscription is dated A.D. 774. In A.D. 746 Banaráj founded the celebrated city of Anahilpattan, now known as Pattan. Banaráj ^{The} Chápotkatas. was the first king of the Chaurá, or Chápotkata, dynasty of seven kings which ruled Guzerat for one hundred and ninety-six years. Under their rule Anahilpattan became a magnificent city. During their ascendancy in northern and western Guzerat, Govinda III., of the Ráshtrakúta dynasty of Maháráshtra, led a powerful military expedition into Guzerat and annexed Baroach (Bhrigukachcha).

Sámanta Sinha, the last Chaurá king of Pattan, was killed in A.D. 943 by his sister's son, Múlráj, who belonged to a branch of the Chálúkyas family from Kanauj. Múlráj became King of Guzerat and had a long ^{The} Chálúkyas. and prosperous reign. Early in the next century Guzerat was invaded by Mahmúd, the King of Ghazní. Bhímdeva, the Rájá, was quite unprepared for the invasion and fled to the hills. Mahmúd easily made himself master of Pattan and plundered the celebrated shrine of Somanáth on the sea-coast. On Mahmúd's withdrawal, Bhim regained his kingdom ; extended his conquests on all sides and harassed Bhoj of Málava for a long time, during which he occupied Dhárá, the capital of Málava, and conquered a portion of Sindh. He is said to have rebuilt the temple of Somanáth.

Kumárapál was the greatest sovereign of this dynasty. He successfully repelled an invasion led by Sultán Muhammad

Ghori into Guzerat, and thus maintained the independence of the country for more than a century. Kumárapál's successors were weak and effeminate; and Kutab-ud-din Aibec, taking advantage of this, invaded Guzerat. He was opposed in the field by Lavana-prasád, the feudatory Rájá of Byághrapallí, and the Muham-

The
Muhammadian
invasion
repelled.



Gates of Somanáth.

madans had again to retire. Lavanaprasád, who belonged to the Chálúkyá family, succeeded in deposing the former ruler and raising his own son, Vrihadvala, to the throne. The new dynasty was known as the Bághelás from the place of its

ancient residence, Byághrapallí. It ruled Guzerat during the whole of the thirteenth century. Under Viśáladev the Bághelás held great power and maintained a large army; and Sárangadev, one of the last Bághelá kings, is said to have overthrown the last Hindu king of Málava. Guzerat was - annexed to the Pathán empire in A.D. 1297, by Ulagh Khán, one of Aláuddin's generals, and the Bághelás retired to the inaccessible mountain regions in the east of Málava, where their kingdom still exists. Many of the Chálúkya and Bághelá kings professed the Jaina faith and scrupulously avoided the destruction of life. Kumárapál prohibited the sale of meat in the whole of Guzerat, and paid from the treasury to each butcher a sum equal to his income for three years. The kings of Guzerat erected magnificent temples for the benefit of Hindus and Jainas alike, and patronised learned men of every creed.

CHAPTER VIII

THE BULL AND HORSEMAN DYNASTY OF THE PUNJAB

VERY little is known of the history of the Punjab after the dismemberment of the empire of Harshavardhan. The Hindu kings of Káśmír and the Muhammadan kings of The Punjab. Sindh often invaded, overran, and occupied the country. By the end of the tenth century, kings with the title of Pál had begun to rule in the Punjab. This dynasty is called the Bull and Horseman dynasty, because their coins had a bull on one side, and a horseman on the other side. They had their capital at Lahore, and held Káśmír and Multan in subjection. It was during their rule that Subuktigín and his son, Mahmúd, founded a powerful Muhammadan kingdom at Ghazní. The frontier kingdoms of the Hindus and the Muhammadans came into collision with each other before the end of the tenth century, and after a continued struggle of more than twenty-five years the Hindu kingdom was annexed to that of the Muhammadans in A.D. 1023. Thus another province of India was permanently lost to the Hindus.

CHAPTER IX

DELHI AND AJMIR

IT is said that Yudhishtir, the hero of the Mahabhárata, founded the city of Indraprastha, the site of which coincides with a part of the city of Delhi. In the beginning

Delhi.

of the Christian era, King Dilu founded a new city, close to Indraprastha, which he named Delhi, after himself. The Scythians are said to have destroyed it, and nothing is heard of it for nearly seven centuries. In A.D. 736, however, Anangapál, a Rájput chief of the Tomar family, restored the city and made it the capital of his small kingdom.

The Tomars.

Nineteen kings of this dynasty ruled at Delhi; but they were not very powerful, nor was Delhi an important city.

Viśáladev, the Chauhán king of Ajmir, conquered Delhi in A.D. 1151. The last Tomar king, Anangapál, was com-

**The Chauháns
of Ajmir.**

pelled to give his daughter in marriage to Someśvár, the son of Viśáladev, and to enter into an agreement with his conqueror that Someśvár's son should succeed to the throne of Delhi. This son was the celebrated Prithví Ráy, who ruled the united kingdom of Delhi and Ajmir. He resided principally at Delhi, where he constructed an extensive fort, still known as Ráy Pithorá. Three great events happened during the reign of Prithví Ráy and are celebrated in the three parts of the famous epic, entitled *Prithví Ráy Rásan*, of the great Hindí poet, Chánd. The first of these events is the war between Prithví Ráy and Jay Chandra of Kanauj for the possession of Delhi. The second is the defeat of Paramardídev of Kálanjara and the conquest of the greater part of his kingdom. The third is the war with the Muhammadans, which resulted in Prithví Ráy's dethronement and death.

CHAPTER X

SOUTHERN INDIA AND THE DECCAN

THE sage Agastya is said to be the guardian of the Southern regions and is credited with the colonisation of India south of the Vindhya's. Examine the traditions of Southern India in any way, they all lead to one person, and that is Agastya. He is said even to have written a grammar for his colony. Coming to historic times we find the Pándya and Chola kingdoms mentioned in the inscriptions of Aśoka. The western coast is said to have been colonised by Paraśurám, the celebrated Bráhmaṇ warrior, in remote antiquity, and to have been ruled by the Náyers, who had no kings, but governed through a *Perumal* (governor), brought from the Chera kingdom of Western Maiśur at the end of every fifth year. It is said that many *Perumals* ruled the Malabar coast, and that the last *Perumal* became a Muhammadan and went to Mecca. A very large number of Christians and Jews are to be found in this part of the country. The Christians and Jews.

It is said that, after the destruction of Jerusalem in A.D. 70, the Jews fled in large numbers to Southern India. Saint Thomas, one of the disciples of Christ, converted many of the people to Christianity. He is said to have died in India, and his reputed tomb, which is still shown at Mailapur, Madras, was a place of pilgrimage to the early Christians of the country. It is a matter of fact that, from very remote antiquity, the people of Arabia, Egypt, Greece, and Syria maintained commercial intercourse with Southern India; and Pliny, the celebrated Roman geographer, mentions several places of note in this part of the country about the second century A.D.

The Pallavas established themselves in the regions north of the Káveri about the beginning of the Christian era, founded the great city of Káñchí, the temples of which still excite admiration, and made it one of the greatest The Pallavas. places of pilgrimage in India. In the fifth century the Chinese traveller, Fa Hian, regarded it as the grandest city in the world.

Their greatenemies were the Chálúkyas Kshattriyas, belonging to the Lunar race. The Muhammadans called them Solánki.

The founder of this family was Jay Sinha. His grandson, Pulikeśi, conquered Vátápi, the western capital of the Pallavas, and made it the capital of the Chálúkyas empire. During the wars between the Chálúkyas and the Pallavas, Vátápi was several times razed to the ground ;

but the Chálúkyas, though they often made themselves masters of Kánci, never ventured to destroy it. Satyáśraya preserved the independence of the

Satyáśraya
repels Harsha.

Deccan by compelling the great conqueror, Harshavardhan of Kanauj, to withdraw his invading army to the north of the Nabadá. Though victorious abroad, Satyáśraya had very great trouble with the Pallavas, and, in order to keep these

ancient enemies in check, he created a new Chálúkyas kingdom between the rivers Godávári and Krishná, with his brother, Kubja Vishnuvardhan as its first king. This kingdom lasted from the middle of the seventh to the end of the eleventh century.

With the growth of the prosperity of the Chálúkyas that of the Pallavas began gradually to decline, and their kingdom came to an end in the eleventh century. But, as

Śankarách-
áryya.

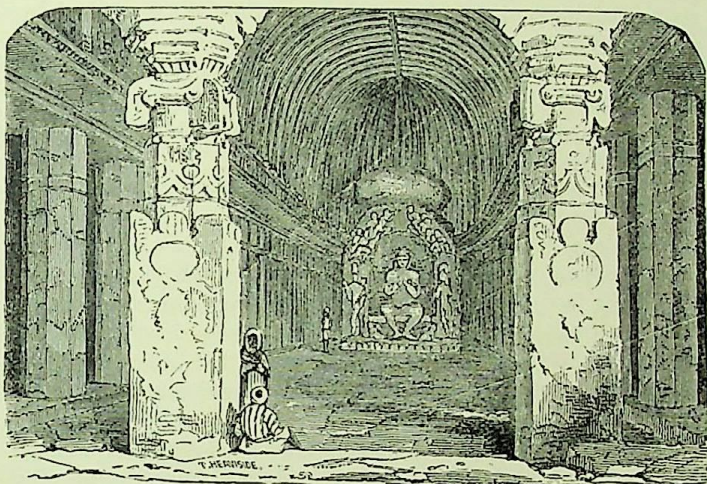
long as they existed, they never ceased to trouble the Chálúkyas. It was during the period of the ascendancy of the early Chálúkyas that Śankarácháryya preached his celebrated *Vedánta* philosophy. The revolution throughout India brought about by his disciples was the greatest since the Buddhist reformation, and the followers of this doctrine gained from this time an ascendancy which they have not yet lost. This great revolution checked the progress of Buddhism, Jainism, and the different schools of Tántrikism (mysticism) in various parts of India ; and it was from this period that Hindu kings began to build splendid monasteries for the accommodation of Hindu monks, who were for the first time organised and brought under discipline by Śankarácháryya.

CHAPTER XI

THE RÁSHTRAKÚTA KINGDOM

THE Rattas were a powerful tribe of Kshatriyas in the Deccan; and one of their clans assumed the Sanskritised name, Ráshtrakúta, and began to give great trouble to the Chálúkyas in the eighth century. The capital of the Ráshtrakútas was Mányakheta, the modern Málkhed. They annexed some of the small states

The Ráshtra-
kútas.



Interior of the Bisma Kurni, Ellora.

of the Deccan and Southern India, and made for themselves a powerful empire. One of their kings, Dantidurga, defeated Kírttivarmá, the last of the Chálúkyas of Vátápi, in A.D. 752, and reduced him to the condition of a feudatory. How Govinda III., the greatest of the Ráshtrakúta kings, conquered a portion of Guzerat and founded a new Ráshtrakúta kingdom there, has already been mentioned. The family held undisputed sway in the Deccan for more than two hundred years. In the eleventh century they made themselves masters of

Kanauj, and a branch of the family is still reigning in Jodhpur, where they are known under the corrupt name of *Ráthor*. The *Ráshtrakútas* were worshippers of *Śiva* and *Vishnu*, and some of the best cave temples of Ellora were excavated by them.

Thirteen kings of this family reigned at *Mányakheta*. They became degenerate with long possession of power; and in A.D. 972 their last king, *Kokalla*, was killed by *Tailapa*, a scion of the *Chálúkyas* family, who about this time founded a new empire with its capital at *Kalyána*. During this time many of the feudatories of the great *Maháráshtra* kingdom became independent, and many rose to great importance. The history of these feudatories forms an important chapter of the history of the Deccan. Two of them survived the second *Chálúkyas* dynasty, founded by *Tailapa*, and were powerful potentates when the *Muhamadans* invaded the Deccan.

The second *Chálúkyas* dynasty rose to great eminence and power. Several of its kings assumed the title of *Vikramáditya*, "sun of prowess," and one of them started a new era entitled the *Chálúkyas Vikramasamvat*. The celebrated commentary on Hindu law entitled the *Mitákshará* was composed under their patronage. One of the *Vikramádityas* of this dynasty included *Málava* and the *Chola* country within his vast empire. These kings were mostly Hindus, and did much to advance the cause of the Hindu religion.

Vijjvala, a scion of the *Chedi* dynasty, dethroned *Tailapa* III. in the year A.D. 1157, and made himself master of *Kalyána*. His great minister was *Vásava*, who founded a new sect called *Lingáyats*, for the strengthening of which he spent enormous sums of money from the treasury. The king protested against such wasteful expenditure, whereupon *Vásava* had him assassinated.

Vásava and the *Lingáyat* sect. The sons of *Vijjvala* reigned for twenty years more, when the kingdom fell an easy prey to *Ballál II.*, the *Hoysála* king of *Karnát*.

Someśvar IV., of the second *Chálúkyas* dynasty, made a desperate attempt to regain his ancestral kingdom with the assistance of his feudatory, *Bomma*, of the *Kákateyas*.

family. But Ballál II. succeeded in compassing the death of both of them.

Orientalists have not yet been able to obtain a connected history of the Chola kings belonging to the Solar dynasty. These rose to power on the ruins of the Pallava kingdom of Káncí, in the eleventh century A.D. Cholas.

They annexed the small Chálúkyá kingdom, founded by Kubja Vishnuvardhan. In the beginning of the eleventh century one of them, Rájendra Chola, not only overran with a victorious army the Pándya and Chola kingdoms of Southern India, but also levied contributions from the kings of Bengal and Magadha.

CHAPTER XII

THE YÁDAVA KINGDOMS

THE Yádavas claimed descent from Krishna, so well known in the Mahábhárata. They considered Mathurá, in Hindustán, to be their first, and Dváraká, in Guzerat, their second capital. Drirhprahára, one of their chiefs, xiv. The Yádavas of Devagiri. founded in the Deccan a small kingdom, which remained for eighteen generations feudatory to the Ráshtrakútas and the Chálúkyas. The nineteenth king, Bhilloma, conquered Kalyána in A.D. 1189, extended the boundaries of his kingdom, and removed his capital to Devagiri. After a contest with the Hoyśála Yádavas that lasted for three generations, the supremacy of the Yádavas of Devagiri over the Deccan was acknowledged. Seven princes of this dynasty reigned in the Deccan. They were great patrons of learning. Vopadeva, the author of *Mugdhabodha*, a Sanskrit grammar, and Hemádri, the great writer on modern *Smṛiti*, or Hindu law, flourished under their patronage. Bháskarácháryya, the celebrated astronomer, lived under the patronage of the Nikumbhas, who were feudatories of the Yádava dynasty.

The Hoyśála Balláls, who had their capital at Dvárasamudra, the modern Halebidu, also belonged to the Yádava family.

They rose into importance as feudatories of the second Chálúkyas empire; but Ballál I. declared himself independent. His successor was Vishnuvardhan, who reigned from A.D. 1113 to 1137 and greatly extended the boundaries of his kingdom. Rámánuja, the famous preacher of Vaishnav doctrines, flourished about this time, and Vishnuvardhan embraced his religion. On the fall of the Chálúkyas, the Hoyśála Balláls annexed Maisúr and other provinces to their kingdom. Ballál II. of this dynasty assumed the title of *samráṭ* (emperor). Five kings reigned after him, and the kingdom was destroyed by Káfur, the general of Aláuddín.

It has already been said that the feudatory king, Bomma, helped to regain the lost prestige of the second Chálúkyas empire. He belonged to the Kákateya family, and became independent after the fall of the Chálúkyas kings. The Kákateyas had their capital at Orangal, where they reigned for several generations. They were famous patrons of learning, and Mallináth, the commentator and poet, was one of the celebrities of their court. Aláuddín did not succeed in destroying their kingdom. They waged war for a century against the kings of the Báhmaṇí dynasty. Their great king was Pratáprudra, who lost his kingdom and his life in a battle with Ahmad Sháh Báhmaṇí. Even after this Orangal continued to be a Hindu capital for a further period of one hundred and fifty years. It was destroyed by the Kutb Sháhí kings of Golkonda.

CHAPTER XIII

HINDU CIVILISATION

It is said that the Hindus were the last of the Aryans to leave the original abode of the race, and that they possess, therefore, the largest stock of ideas common to the family. Some European Vedic scholars think that they find in the Rigveda traces of a time when the Indo-Aryans and the Perso-Aryans lived

The Indo-
Aryans and
Perso-Aryans.

together, and that there are indications of a schism which separated these two branches of the Aryan people and made the Hindus the worshippers of Devas, and the Persians the worshippers of Asuras; both of which terms are applied in the Rigveda to Divine beings. Setting these speculations aside, we find in the Rigveda traces of a state of society and of a civilisation hardly inferior to those of Egypt or Babylonia. The Hindus had already various species of domestic animals, and had made considerable advances as an agricultural people. They were acquainted with the use of boats, of chariots, of the precious metals, and of medicinal herbs. Some of the bold philosophical speculations in the Rigveda afford evidence of the intellectual activity of the people, an activity specially exhibited in the melody, variety, and richness of the Vedic prosody. They were an eminently religious people and performed frequent sacrifices.

Vedic
civilisation.

It would be interesting to trace in detail the origin and development of the various Hindu sciences, from their first inception in the Rik and other Vedas; but it would be out of place to attempt such a task in a work like this. An endeavour, however, will be made to describe the principal features of the literature and science, and of the social, religious, and educational institutions of the ancient Hindus.

Hindu poetry had its earliest embodiment in the Vedas, some of the hymns of which are conspicuous for their excellence. The Bráhmanas, though written chiefly in prose, abound in lofty poetical conceptions and flights of imagination. And nowhere does Hindu religious poetry display greater vigour than in the Puráñas. These, however, are not works of art, and so contain much that is rank, wild, obscure, and unmethodical.

Religious
poetry.

The Mahábhárata and the Rámáyana, though they seem to have been originally designed as works of art, have, to a very great extent, changed their character, and are now regarded as religious poems. Among the great poets of the world, Válmíki, the author of the Rámáyana, and Vyása, the compiler of the Mahábhárata, stand pre-eminent for the simplicity and boldness

The
Rámáyana
and the Mahá-
bhárata.

of their conceptions and the epic grandeur of the characters they paint. The morals they teach are of the most universal kind, and the ideals they set forth are the highest to which humanity can aspire. The Mahábhárata and the Rámáyana are national Hindu epics.

The story of the Rámáyana runs thus:—Daśaratha, of the Solar race of kings reigning at Ayodhyá, had four sons, Rám being the eldest. The king was anxious to invest Rám with the office of *yuvarāja*, or heir-apparent; but his second queen, to whom he had promised to grant two requests, asked him to banish Rám for fourteen years and to give the kingdom to her son, Bharata. The king had to comply with her requests or be false to his pledge, and he complied, though the absence of his favourite son, Rám, cost him his life.

Rám and his wife, Sítá, roamed through various lands. They lived for a long time at Panchavatí, the modern Násik. Then they dwelt in the Dandaka forest, the modern Márháttá country, and from this Rávan, the King of Ceylon, stole away Sítá and carried her to his capital. Rám formed an alliance with the monkey-king of Kishkindhyá (in Bellary District), and, with his aid, recovered Sítá, after killing Rávan, with all the male members of his family. The character of Rám as a courageous man and loving husband, of Sítá as a wise and virtuous wife, and of the family of Rám as a model of what Hindu family aims at being, appeal to the admiration and sympathy, not only of the Hindus, but of all nations.

The Mahábhárata tells the tale of a family quarrel. On the death of a king of the Lunar race, the elder of his two sons, Dhritaráshtra, was disqualified from succeeding, because he was blind. The younger, Pándu, died within the lifetime of his disinherited brother; and the children of the brothers began to quarrel. Duryodhan, the son of the blind man, tried various expedients to destroy the Pándus; and, though he failed in all his endeavours, the Pándus were often put to great trouble by his wicked machinations. Yudhishtir, the eldest of the Pándus, was a god-fearing man, so, only when all endeavours for an amicable settlement failed, did he declare war. All the Kshattriya

kings of India joined either one or the other party, and a great battle, which lasted for eighteen days, was fought at Kurukshetra. The Pándus were victorious and Yudhishtir ascended the throne. As representing the cause of justice, the Pándus were strongly supported by Krishna, who is regarded as an incarnation of Vishnu. Most of the Hindu ruling families of India trace their descent from Krishna and other chiefs who figure in the war of the Mahábhárata.

Of the purely non-religious poets of India, Kálidás and Bhavabhúti are the most renowned (see chapter x. book ii.). Both attempted to write on the subjects treated of in Válmíki's work. Kálidás produced the *Rag-luvansa*, in which he sets the character of Rám Kálidása and Bhavabhúti. in the boldest relief, with Rám's great predecessors and successors as a background. Every character is drawn with a master hand, and in the midst stands Rám, the ideal man, the model of virtue, the divine in the human. The effect produced by the whole work is sublime. A like desire to rival Válmíki induced Bhavabhúti to produce the *Maháviracharita* and the *Uttararámacharita*, dealing with the character and achievements of Rám. In their delineation of the tenderest and noblest feelings of the human heart and in the lofty Bráhmanic purity of their sentiments these poems have not yet been surpassed.

The Hindu theatre appears to have been entirely of native growth. The Hindu dramatists made no attempt to observe the unities; the scenes in the Hindu dramas are often separated by scores of years and by hundreds Origin of the Hindu drama. of miles. There is also so little of the lyric element in their plays that it is difficult to trace any resemblance in them to the Greek drama.

Indian literature is singularly lacking in historical works. Kings and conquerors have, indeed, often left pompous records of their own achievements in inscriptions; History. Jains have furnished accurate dates of their great preachers; while Buddhists and others have left wild legends in connection with the history of their particular movement; but these can hardly be called historical works. Nor, though in some instances kings have employed historiographers at

their courts to compose histories, such as the *Rājataranginī* of Kaśmīr and the *Rāsamālī* of Guzerat, can such productions be considered seriously.

It will not be out of place to give here some account of the Indian coins and inscriptions from which the chronology and history of India may be, to a certain extent, constructed. The most ancient coins of India were punch-marked. At first there was only one circular punch-mark in the middle; but subsequently the marks increased and covered the entire surface of the coins, and there was variety in the shape of the marks. The next variety of ancient coins contained one letter in the centre, surrounded on all sides with punch-marks. What the import of this letter was, it is impossible to say. Orientalists conjecture that it was the initial letter of the name of the country; for, in the next class of coins, names of various countries are to be found in the middle of punch-marks. Next in order of time are the coins of Greek kings, the richness and variety of which have extorted admiration from numismatists everywhere. They bear the heads of the kings and are finely executed. The Indo-Scythian coinage was based on the Greek model.

The Gupta coins bore the figure of Lakshmī, the goddess of wealth, on one side, and those of the king and queen on the other. After the time of the Guptas there were various mints all over India, from which coins were issued, stamped according to the fancy of the kings issuing them.

The most ancient inscriptions in India are in Pāli. Sanskrit began to be used from the fourth century of the Christian era, which, in fact, was a period of revival of Hindu national and religious life. In Upper India foreign kings were driven out by Indians professing the Brāhmanic religion, and in Southern India Buddhist kings were replaced by Brāhmanic sovereigns. The most ancient Indian inscriptions are the edicts of Aśoka, inscribed on rocks and stone pillars all over India, of which more than fifteen have been discovered. These are in Brāhmi characters, the most ancient in India. This is a finished alphabet. At the end of the fourth century A.D. we find the Gupta character,

in Northern, and the ancient Grantha character in Southern India. The Gupta character developed, in three or four centuries, three distinct groups of characters, known as the Sáradá in the west, the Śríharsha in the centre, and the Kutila in the east; while the Grantha developed the modern Grantha character of Karnát, along with the Tailangí, Dráviri, and other characters not of Aryan origin. The Kutila group developed into the Bengali, Uriya, Assamese, Maithilí, and Nepali characters. The Śríharsha gave rise to the various Nágarí characters prevailing in the North-western Provinces, Málava, Guzerat, and the Maháráshtra countries. One well-developed character of this group is known as either the Devanàgara, or the Śàstrí character. The Sáradá has produced the modern Káśmirí, the Gurumukhí, and the modern Punjabi characters.

Gupta
character.

Various
modern
characters.

The biographical literature of India is as poor as the historical. The Buddhists and Jainas—in fact, all the different religious sects of India—attempted to give accounts of the lives of their great preachers; but they mixed them up so much with the marvellous and miraculous that, as biographies, they ceased to be of value. The first purely biographical work is the *Harshacharita*, by Vána, giving an account of Harshavardhan, the great conqueror of the seventh century. This though written in prose reads more like a poem than a biography.

Biography.

The language in which the Vedas are written appears to have been the spoken language of the Indo-Aryan people; for it shows all the life, the variety, the richness, and the adaptability of a spoken language. It gradually softened down in India and produced various dialects. The first series of these dialects was known as Páli, and the second series as the Prákrits. The dialect which assumed the highest importance as a literary language was Sanskrit, or “the purified speech.” Many other dialects rose to the position of literary languages; but none of them assumed the same importance as Sanskrit. The Prákrits are the sources of the modern vernacular languages of India. The vernaculars have, however, borrowed much directly from

Languages.

Sanskrit, especially when they have risen to the importance of literary languages.

The Bráhmaṇas abound with speculations on Grammar. These were the source of four of the six *Vedāṅgas*, or sciences subsidiary to the study of the Vedas, namely, *Sikshā* (Pronunciation); *Vyākaraṇa* (Etymology); *Nirukta* (Derivation); and *Chhandah* (Prosody).

Among the Bráhmaṇas two names stand forth pre-eminent. Pāṇini in Grammar and Yāska in Philology. They wrote their treatises on a thoroughly scientific plan. The fact that the entire Aryan speech was resolvable into about 1964 primitive roots, was known to Sanskrit grammarians even before Pāṇini. Yāska's *Nirukta*, being confined to the derivation of Vedic words and proper understanding of Vedic works, is not much studied at the present day. But Pāṇini's grammar, written in *Sūtras*, or aphorisms, is very widely studied. The Bráhmaṇas wrote grammars, not only of the Sanskrit language, but of almost every literary language derived from Sanskrit, such as Pāli and the various Prākritis.

Of the other two Vedāṅgas, *Yotisha* (Astronomy) comes under the head of science, and *Kalpa*, that is Law and Ritual, may be conveniently treated of here. The *Kalpas* are written in the aphoristic form. There are *Kalpa* works for almost every *Śākhā* of each of the four Vedas. In theory the *Kalpasūtras* of each *Śākhā* are divided into three branches: the *Grihyasūtras*, treating of domestic ceremonies, the *Śrautasūtras*, treating of great national sacrifices, and the *Dharmasūtras*, treating of social and political organisation. The *Grihyasūtras* are still studied by a limited number of persons, as the performance of many of the domestic rites is still considered to be obligatory on every good Hindu.

The old aphoristic works are very much neglected, their place being supplied by small handbooks for different ceremonies. The *Śrautasūtras* are so little known that very few manuscripts of them are to be found.

The *Dharmasūtras* have, with very few exceptions, disappeared, their places being supplied by numerous metrical

treatises, of which Manu, Atri, Hárta, Yájñavalkya, Ushaná, Angirá, and Yama, are regarded as authorities, Manu being considered the chief. Some are of ^{Hindu law.} opinion that any *Smṛiti* or metrical treatise on law, that contradicts Manu, is of no authority. Commentaries on these metrical treatises began to be written from the ninth century of the Christian era. It was only after the Muhammadans had obtained a permanent footing in India that compilations from these *Smṛiti* works their commentaries, *Grihyasútras* and *Puráṇas*, began to be written. These regulated every action, however minute and unimportant, of a Hindu's life. The authority of these compilations has, in the absence of political power, saved the Hindus from being absorbed by the conquering races.

The earliest philosophical speculations of the Hindus begin almost with the *Rigveda*, and the entire Vedic literature is full of speculations on the origin of the world, the nature of the human soul, the destiny of man, and the nature of the Supreme Being. At the end of ^{Schools of Hindu philosophy.} the Vedic period, these speculations were brought into some shape in works entitled the *Upanishads*. These consist of speculations on many philosophical subjects; and, as they were the latest works of the Vedic literature, they were collectively called the *Vedántas*. But these *Vedánta* works are not systematic treatises on metaphysics; and different schools of philosophy have drawn upon them for support of their peculiar theories. The *Tíṛthikas*, or philosophers, who had no regard for the *Upanishads*, entered upon speculations after newer methods. The Jainas, the Buddhists, the *Ájívakas*, and the numerous *Tíṛthikas* mentioned in their works were all bold speculators. They produced numerous schools of philosophy of which six were prominent. These six, according to very ancient Buddhist and Jaina works, were the Buddhist, Jaina, *Nástika* (Atheistic), *Śaiva* (worshipping Śiva), *Sáṅkhya*, and *Mímáṃsaka*. But, with the disappearance of Buddhism and the decadence of Jainism, the term "six schools" of philosophy came to mean the six Hindu schools, which include *Sáṅkhya* and *Pátanjala*, *Mímáṃsá* and *Vedánta*, *Nyáya* and *Vaiseshika*, attributed to Kapila, *Pátanjali*, Jaimini,

Vyása, Gotama, and Kanáda respectively. A brief account of these schools is given below.

According to the *Śāstras*, man is bound to bear the consequences of his own actions. This is an inexorable moral law, from which there is no escape. It is known as the doctrine of *Karma*. But it is often seen that, in this world, people do not feel the consequences of their deeds, and the causes of human happiness or misery cannot be explained by ordinary reasoning. So the *Śāstras* teach that the human soul undergoes an infinite number of transmigrations, from the meanest insect to the highest divinity, in order that it may thus reap the harvest of its own works. Transmigration means new birth; birth implies old age and decay; thus three kinds of misery—birth, old age, and decay—are inevitable. How to get rid of these miseries was the problem which the Rishis set themselves, and they invariably came to the conclusion that, if they could attain *tattvajñāna* ("real knowledge") they would not be born again. Real knowledge involves knowledge of what "I am," as distinguished from what "I am not." In the investigation of this matter the Rishis displayed remarkable originality and boldness. As a matter of course the opinion of each thinker differed from the opinion of every other; but in maintaining his position each displayed a wonderful power of reasoning and a great mental width of grasp.

Kapila appears to have been the first great Indian philosopher. He is said to be the *Adividvan* (the first thinker).

Kapila thinks that the self is absolutely distinct from the external world. The doctrines attributed to him may be traced even to the oldest Upanishads. He was the first to fix metaphysical conceptions by number, and so his system is known as the *Sāṅkhya*, or enumerative philosophy. Buddha seems to have derived from Kapila his system of fixing ideas by numbers.

What little of *Sāṅkhya* is known, is from two Vedāntist commentators. Of *Sāṅkhya* works there remains only a small treatise consisting of seventy-two verses.

In the *Sāṅkhya* philosophy there is no speculation about *Íśvara*, or the supreme soul, and so a new system of philo-

sophy, based on the Sánkhyā, attempts to supply this deficiency. It is called *Yoga*, because it gives definite rules for the concentration of mind, or it is called *Pátanjala*, from the name of the author. There is a collection of aphorisms of this school, on which various commentaries have been written. The oldest of these is written by Vyása, and the most popular is attributed to Rájá Bhoj.

The Yoga
system.

After the Sánkhyā, the Buddhist and Jaina systems of philosophy rose into importance. Very little is known of Jaina philosophy; for, though there are a large number of works on the subject, these are unfortunately still sealed books to the public, as the Jaina monks guard their manuscript treasures with extreme jealousy. The Buddhists placed mind and matter side by side, and, by a process of reasoning similar to that followed in Europe during the last two centuries, they first denied the existence of matter, then that of the various attributes of mind, which they reduced to a mere collection of ideas. Following up this line of reasoning, they came on *Śūnya*, or Void, and this they called *Nirván* (extinction). Just as the lamp is extinguished, so is the soul extinguished. This was Buddha's doctrine. Buddhist philosophical works are written in Sanskrit and in Páli.

Jaina and
Buddhist
systems.

The most important of the Hindu systems are the *Mimánsā* and the *Vedānta* (called also *Pūrva* and *Uttara Mimánsā* respectively), which profess to interpret the ritualistic and philosophical portions of the Vedas. They are both written in the aphoristic form. Of these two the *Mimánsā* first rose into importance. The *Mimánsā* asserts that the Vedic rituals are the only *Karma*—religious acts—that beget merit, by which one may get rid of "the three miseries." The *Mimánsā* aphorisms were commented on by Śavarasvámí; and his commentary, again, is commented on by one of the greatest men in Indian history, Kumárla Bhatta, who successfully controverted the Buddhists and laid the foundations of modern Hinduism. As the *Mimánsā* lays down rules for the interpretation of the Vedas, and as these rules also

The
Mimánsās.

Kumárla
Bhatta.

apply to the interpretation of *Smritis*, or works on Hindu law, there are numerous handbooks and summaries of the system, some of which are still studied.

There are various commentaries on the Vedānta aphorisms, and some of these are text-books of large sects of *Sannyāsīs*.

The Vedānta system.

The first great commentary is by Sankara, who says that there is one Supreme Being who is true, and everything else is mere illusion. Sankara was the first to organise Hindu monastic life; and the majority of *Sannyāsīs* are still his followers. Sankara's commentary is the subject of other commentaries, and these themselves of others, and so on; and there are numerous handbooks and abridgements of Sankara's work in existence.

Sankarā-chāryya.

No less voluminous are the works belonging to the sect of Rāmānuja, which evolved, from the Vedānta aphorisms, the system of Vishnu-worship. Rāmānuja believes

Rāmānuja.

that Vishnu is the only true being, and that his worshippers are simply emanations from him. Rāmānuja is said to have been the great preacher of *Bhakti Śāstra*, or the doctrine of devotion, and many Vaishnava sects have been founded by his followers. Rāmānanda, Chaitanya, and Kavira were followers of Rāmānuja. But they went further, in displaying their spirit of devotion, than the founder of their sect.

Last of all, the Nyāya and Vaiśeshika systems of philosophy came into importance. These are regarded as forming one school, though they form two distinct works written in the aphoristic form. The Nyāya philosophers perfected Hindu logic, and displayed great acumen in analysing sentences and defining the meanings of grammatical roots, words, and terminations. They inculcated a belief in the existence of the soul, of matter, and of a personal God, and of the immortality of the human soul. They attribute the formation of the world to ever-existing atoms, and with them *mukti*, or emancipation, means the complete annihilation of happiness and misery. The school flourished in Eastern India, first in Mithilā, then in Bengal. This school has given rise to numerous work, and these again to commentaries, and so on.

The Nyāya system.

The Hindus are credited with having invented the decimal system of notation, which has been adopted all over the world, and which has contributed so much to the simplification of arithmetical calculations. They ^{Mathematics.} were aware that almost all arithmetical sums could be solved by the Simple Rule of Three. They could extract square and cube roots; and they reduced many calculations of everyday occurrence to simple formulæ, which were known even to the humblest men. In algebra, the Hindus solved their equations by various ingenious methods. They knew the different laws of proportion, and could work sums in permutations and combinations. In trigonometry they were acquainted with every rule except those requiring logarithmic calculations. The science of geometry had its origin in the *Śilvasūtras*, which are considered as a part of the *Śrautasūtras*, and which treated of the shape and size of the various altars required at the great national festivals.

The sixth Vedāṅga entitled Jyotiṣa, designed for the determination of the time for the various sacrifices, is the origin of Hindu astronomy. That the Indians ^{Astronomy.} made great progress in astronomical science, is generally admitted. In the sixth century after Christ, Āryavata not only determined that the earth was round, but also discovered that it had a diurnal motion on its axis. Bhāskarāchāryya proved by convincing arguments that the earth was round; that it was self-poised in space; and that it had the power of attracting things to it. The Hindus admit that they learned much from the Greeks in astronomy, and the presence of so many Greek terms in Hindu astronomy proves this.

The Hindu science of medicine has its source also in the Vedic literature. The earlier works on medicine treated only of medicinal herbs; but the later works introduced the use of mineral substances, especially of mercury, ^{Medical science.} gold, and copper. The Hindu doctors had a variety of instruments for surgical operations and knew a good deal of the pathology of diseases. They examined every plant they came across to ascertain its medicinal properties. The oldest school of medicine was at Kāmpilya in Panchāla,

that is, in Rohilkhand. There are six or seven original Samhitás, written in prose and verse, by Charaka, Suśruta, Háríta, Agastya, and others ; but these treatises have been revised again and again by subsequent professors of medicine. Later on, however, several medical compilations were prepared. The oldest of these was written by Chakrapáni Datta in the eleventh century A.D., but even before Chakrapáni there were small handbooks of the subject, for one written in the character of the fifth century A.D. has been lately recovered from Central Asia.

Indian doctors treated not only the diseases of human beings, but those of the lower animals also. Asóka encouraged the establishment of hospitals for the treatment of diseases, not only of men, but also of animals. It is said that a Sanskrit work on the diseases of horses, written by an inhabitant of Sálihotra in the Punjab, was translated into Persian, and that all modern works on the subject have been derived from the Persian translation. There are other treatises on horses and their diseases. The elephant, too, received much attention from the Hindus, and there is an extensive work on elephants, their life-history, and their diseases, by Pálakápya.

To add to the conveniences and comforts of life, the Hindus invented sixty-four Fine Arts. These comprehend the arts of dancing, singing, tinging the teeth, dressing the hair, carpentry, painting, portrait-painting, sculpture of images of gods, architecture in stone and in bricks, the writing of inscriptions, engraving on gold, silver, and stone. Architecture, still a living art, dates from remote antiquity. The Chálúkyas and Ráshtrakútas encouraged the system of cave-temple architecture which, in Ajanta and in Ellora, extorts the admiration of all the numerous visitors from other lands. The ancient temples of Káncí and the temples of Jagannáth, Bhuvaneśvar, and Konárák testify to the architectural skill of the Hindus. The sculptors and engravers of Bengal were famous all over India, and some of the stone images produced by them are inimitable. Some of the paintings on ancient manuscripts from Nepal still look fresh, though seven or eight centuries have elapsed since they were written. The art of

sculpture was greatly encouraged by the Buddhists. Their stúpas and temples were surrounded with stone railings, on which were sculptured the stories of Buddha's previous existences. These stories are the origin of the parables and fables for teaching popular morality all over Asia; and these, being represented in stone on the Buddhist railings, afforded to ignorant people an easy means of learning valuable moral lessons.

The king was the nominal head of Hindu society; but the real head was the Bráhmaṇ. Legislation in India was, once for all, fixed in the Kalpasútras and in the Smṛiti Samhitás; and the king had no legislative functions ^{The influence of Bráhmans.} to perform. The power of interpreting the law rested with the Bráhmans and not with him. He was not even the head of the judicial department of the State; for the Bráhmaṇ was the chief judge. Though appointed by the king, he was not a paid servant. The king was the head of the executive. He protected the lives and properties of his subjects from foreign as well as domestic enemies, and punished crime, but the entire education of the upper classes was in the hands of the Bráhmaṇ. He was the head of the religion. He was the interpreter between gods and men. He was, in fact, the head of Hindu society, even the king himself being entrusted with inferior functions. It was owing to the existence of this strong, learned, and intellectual body of men in Hindu kingdoms, that Hindu kings could not easily assume and exercise absolute power; and it is owing to the existence of this body that Hindu society still remains intact after so many centuries of subjection. Immediately after the loss of their political independence they compiled those great *Smṛiti* works which regulate the minutest acts of a Hindu's life; and so continued to govern Hindu society, even without the sanction of the kings. Yet the Bráhmaṇ was not wealthy. He did not live by agriculture, or by commerce, nor was he the proprietor of the soil. The secret of his success was his wonderful education.

From the fifth year of his age he was trained to do those things which contribute to the health and activity of mind and body; and he was not allowed to ^{The cause of this influence.} stop until he had thoroughly mastered them. His education often occupied nearly a third of his life. He

devoted himself to the study of literature and science, and he acquired a wonderful habit of mental concentration. It is this power which has raised him to his high rank among intellectual beings. Though, by the ordinary rules of *Smṛiti*, a Bráhmaṇ was bound to devote a very large number of years to study, yet his thirst for knowledge was so great, that he often led an unmarried life in the family of his preceptor, devoting himself to unravelling the mysteries of science and literature. Even if he married, he could not devote himself to pleasure, or to the acquisition of wealth or power. He had to perform sacrifices; and officiate at their performance by others. He had to teach as well as to learn; to give gifts as well as to receive them. His life as a householder came to an end when he reached his fiftieth year. He had then to make over his household property to his son and to retire, with other men of his age, to some place beyond the reach of city life, there to spend his time in religious conversation and religious speculation. There he had to procure his food and raiment. But when, in extreme old age, he had no power to do this, he returned to the city, and there lived on alms. In the cities, he had to impart to younger people the knowledge he had acquired, during a long and meritorious life, on domestic, social, religious, and other matters. It is the lectures of these venerable Bráhmaṇs, cast into the shape of books, that have come down to us, after many a revision, as Puráṇas and Upapuráṇas.

The wonderful power of organisation of the Bráhmaṇs was nowhere displayed to greater advantage than in the organisation and development of the caste system. Each caste had a government of its own, with a headman and councillors, working under the general superintendence of the king and the Bráhmaṇs. As, with the exigencies of the times, the non-Aryan races began to be incorporated into Hindu society, they were formed into distinct castes, and given distinct governments, and distinct occupations, contributing to the better economy of the social system, and making all the different parts of that system work harmoniously, with the sole object of rendering the people contented and happy.

The caste
system.

The Kshatriyas developed a system of war, in which they disdained to take any unfair advantage of their enemies. Their chivalric notions of honour, their high-mindedness in dealing with fallen enemies, and their noble resolution not to submit to an enemy, have won the admiration of the European historians of India. The Vaiśyas developed the resources of the country and perfected the fine arts which made ancient India so famous. The Káyasthas were professional scribes and accountants. They performed all the functions of clerks, and their assistance was always sought by kings and Bráhmans. The mixed castes were traders and artisans. The súdras were labourers and agriculturists. The work of watching and guarding villages was entrusted to the sturdy aboriginal races who came within the pale of Hinduism. Thus every one did the duty allotted to him, and the principle of the division of labour was known and acted upon even in these remote times.

The organisation of the Indian village communities is another instance of the insight of the Bráhmans into human nature. Each village was so organised as to become a self-acting social unit, containing representatives of all the arts and professions that are requisite to enable a Hindu to lead a happy life in a village. The Hindu
village
community. Groups of these villagers were placed under officers of various grades, with the king at their head. The various revolutions of the last three thousand years have not in the least degree affected the structure of these communities.

The Bráhmans were the absolute heads of the religious systems of India, and they frequently organised great national sacrifices, such as the Rájsúya and Áśvamedha. Religious
organisation. The performance of these often occupied several years. But, in the course of time, the Buddhist monastic orders and the Jaina Gachchhas, literally "trees," which resulted from the increase in the number of Sannyásis, became the rivals of the Bráhmans. The inherent defect of the monastic orders was that, as soon as they obtained wealth and power, they began to degenerate; and so, after some centuries of struggle, the Bráhmans regained their ascendancy. But monastic orders arose amongst the Bráhmans themselves, organised by able Bráhmanic monks like Śankarácháryya.

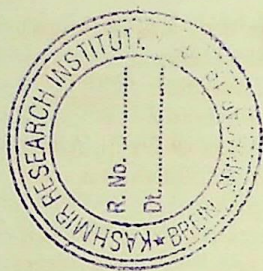
The religious headship of India was thus permanently divided between Bráhmán householders and Bráhmán monks. Both courted popularity by pompous religious displays; the Bráhmans by organising annual worship and pilgrimages to holy places, and the Sannyásís by organising periodical and annual *melás* or fairs. The most pompous ceremony of the Bráhmans has been the Durgá Pújá in Bengal, and the greatest Melá held by the Sannyásís has been the Kumbha Melá, held four times in every twelve years at Haridvár, at Prayág (Allahabad), at Ujjayiní, and at Gautamí, near the mouth of the Godávari. The interests of the Sannyásís and the Bráhmans are not always the same; and their rivalry is one of the causes of the political weakness of the Hindu community. In Bengal the Sannyásís have little influence; but they are looked upon with great favour in the North-western Provinces and in the Punjab. In the Maháráshtra country and in Southern India the Bráhmans are generally in the ascendant, but the Sannyásís, too, are powerful.

The Rishis of the Vedic period had secular and religious education under their entire control. But with the rise of the monastic orders, religious education fell, to a great extent, into the hands of the monks; and it remains largely in their hands even at present. The Sannyásís of modern days, however, care to teach only the standard works of their sects, while the teaching of grammar, language, law, rhetoric, mathematics, and science is almost entirely in the hands of the Bráhmans. In Bengal the Vaidyas study the science of medicine; but in all other parts of India medical science is entirely in the hands of the Bráhmans.

Under native kings, students received education without the payment of fees. The duty of maintaining teachers and their families devolved on the community; while the kings granted lands to learned Bráhmans and to monasteries. Wealthy men often invited learned Bráhmans to be present at their religious and domestic ceremonies, and sent them away with rich presents. On every appropriate occasion the people considered learned and pious

Bráhmans the most deserving recipients of their gifts. Learned men, whether monks or Bráhmans, were never obliged to beg. A Bráhmaṇ teacher was bound to supply with food those of his students who came from a distance. In monasteries young monks were maintained by the establishment, and other students procured their food as best they could.

Some of the Bráhmaṇ teachers are said to have taught more than sixty thousand students. The place where Pakshadhara Míśra taught his students, in the fifteenth century, in Mithilá, resembled a city. In the ^{Some notable institutions.} sixteenth century Navadvíp, Benares, and Poona contained vast numbers of students, receiving instruction in all the various branches of knowledge under celebrated professors. But none of these educational institutions was grander than that at Nálānda in the seventh century of the Christian era. The monastery had ample accommodation for 10,000 students, and the revenue of one hundred villages was assigned for their support. The building was a four-storied one, and its ruins at Baragáon, in Behar, still remind the intelligent traveller how munificent the ancient Indians were in supporting education, and how ungrudgingly learned men instructed large numbers of students of all nations in various Śástras without material reward.



BOOK III

EARLY MUHAMMADAN INVASIONS AND THE PATHÁN EMPIRE

CHAPTER I

THE GHAZNAVITE DYNASTY

THE Khalífás of Baghdad reigned in great splendour for about a hundred years ; and their empire extended from the Atlantic to Afghánistán. On its dismemberment, about the middle of the ninth century, several small independent kingdoms were formed. One of these was the Sámání kingdom of Khorásán and Transoxiana, with its capital at

*The Sámání
kingdom.*

Nísápur. One of the Sámánís was a great favourite with Khalífá Mámún, who appointed his sons to governments beyond the Oxus, where they gradually assumed independence. One of the Sultáns of this dynasty had a Turkish slave named Alptigin, who, on his master's death, was compelled to flee to the inaccessible country near Ghazní. He had 3000 disciplined Turkish slaves with him, and with their aid he carved out a small kingdom

*The
Ghaznavite
kingdom.*

for himself, bounded on the east by the Indus, and on the north and west by Balkh and Herát. Alptigin had a slave named Subuktigin, whom he made his son-in-law and successor. Shortly after Alptigin's death, in A.D. 977, Subuktigin became the ruler of Ghazní.

The Hindus could not tolerate the establishment of a

Muhammadan kingdom so near their frontier ; and so Jaypál, Rájá of Lahore, led an expedition against him, but was defeated and obliged to purchase peace. The quarrel was, however, renewed shortly after, and Jaypál, though assisted by the kings of Delhi, Ajmir, Kálanjara, and Kanauj, was defeated at Laghman, and Subuktigín annexed Pesháwar to his kingdom.

Annexation
of Pesháwar.

Subuktigín died in A.D. 997 and was succeeded by his son, Mahmúd, then only thirty years of age. For two years Mahmúd was occupied with a civil war in his own kingdom, and with disturbances on his western frontier ; and, on their termination, he cast greedy eyes on the rich kingdoms in the plains of Hindustán. He left Ghazní with 10,000 chosen horse, and was met by his father's old antagonist, Jaypál, in the neighbourhood of Pesháwar, in A.D. 1001. He defeated Jaypál ; pursued him down to the Sutlej, plundering many rich cities on the way ; and took him prisoner ; but on Jaypál promising to pay tribute,

Mahmúd of
Ghazní.

he released him. Jaypál, considering death better than disgrace, committed suicide. His son and successor, Anangapál, was true to his father's engagement to pay tribute. But Mahmúd had still to come twice to India, first in order to punish a refractory Hindu chief, dependent on Anangapál, and then to punish the Afghán chief, Abul Fateh Lodi, the Muhammadan ruler of Multan. Gradually the relations between Mahmúd

His first
invasion.

Second
and third
invasions.

and Anangapál grew more strained, and war became inevitable. Anangapál sent ambassadors to the neighbouring Hindu kings begging help, and they resolved to make a stand against the encroachments of the foreigner. Hindu women sold their jewels, melted their golden ornaments, and sent their contributions from afar to furnish resources for the holy war (1008). The Hindu army increased every day. The Muhammadan camp was surrounded, and Mahmúd was at last obliged to entrench his position. A battle was fought in which great valour was shown on both sides ; but it ended in the defeat of Anangapál. Mahmúd gave the Hindus no time to reassemble. He pursued them vigorously all the way from Pesháwar to Nagarkot, in Kangra ;

Fourth
invasion.

where he plundered the celebrated temples situated near a natural flame called Jválámukhí, a great place of pilgrimage.

In a new expedition to India in A.D. 1010 he took Abul Fateh Lodí prisoner and carried him to Ghazní. The

Fifth to eighth invasion. following year he planned a bold plundering expedition to Thánesvar, the capital of Harshavardhan, and this proved extremely profitable.

He next led two expeditions against Kásmír. His ninth expedition was directed against Kanauj. He made great preparations; and, taking a route close to the mountains, where the rivers are easily crossed, suddenly

Ninth invasion.

appeared before the gates of Kanauj, which was then ruled by Rájypál, perhaps a scion of the Pál dynasty of Magadha. The king was taken unawares; and, conscious of his helpless position, sought the protection of Mahmúd, which was extended to him with alacrity. Mahmúd spared Kanauj, but plundered Mathurá. For twenty days the city was given up to pillage; the idols were broken and the temples profaned; a part of the city was set on fire, and the miseries of a conflagration were added to its other calamities. The sight of the beautiful edifices, the triumphs of Hindu architecture, first excited in Mahmúd the desire to adorn his own capital with similar buildings.

Mahmúd's tenth expedition was undertaken in A.D. 1023 to relieve the King of Kanauj, who was hard pressed by the Chandel king, Ganda, because of his alliance with the Musalmans. Mahmúd could make no impression on the Rájá; but, on his way back to Ghazní, he deposed King Jaypál II., the son of Anangapál, for his constant rebellions, and annexed the Punjab. His eleventh expedition, too, was against Rájá Ganda; but, like the previous, it was unsuccessful.

Tenth and eleventh invasions.

The twelfth expedition was for the plundering of the temple of Somanáth, which was situated on an islet in the southern extremity of the kingdom of Guzerat. Somanáth was an important place of pilgrimage for Hindus, and was believed to be immensely rich. The Sultán left Ghazní in September 1024 with a large army, and, crossing the desert, came suddenly before Ajmir, the

Twelfth invasion.

Rájá of which fled. Ajmir was plundered. Then, crossing the Aravallí mountains, Mahmúd came before Anahilpattan, the capital of Guzerat, the king of which, Chámundadev, like the Rájá of Ajmir, fled precipitately. Mahmúd reached Somanáth without much trouble, but there he met with a stout resistance from the priests, who had armed themselves for the defence of the temple. The battle was raging with fury when the King of Guzerat arrived with a well-appointed army. In spite of this reinforcement, victory declared itself for the Musalmans, and 5000 brave Rájputs were left dead on the field. Mahmúd entered the temple, plundered it, and destroyed the images (1026). He was so delighted with the situation of Somanáth that he seriously thought of making it his capital, but his ministers dissuaded him from carrying out his purpose. Mahmúd during the rest of his life had great trouble with the Seljuk Tartars on the western border of his empire, and consequently was unable to plan any further invasion of India. He died in A.D. 1030.

After the death of Mahmúd, no king of the Ghaznavite dynasty led any important military expedition into India. Their power in the west gradually declined as the Seljuk Tartars advanced from the Caspian. While the successors of Mahmúd were deeply engrossed in war with the Seljuks, the Hindu kings made several attempts to recover Lahore. In these they were unsuccessful, but they succeeded in regaining Nagarkot. During the middle of the twelfth century the Ghaznavite kings brought about the ruin of their family by rousing against themselves the fierce enmity of one of their neighbours. Maudúd, one of the successors of Mahmúd, treacherously seized the territory of Ghor, a small valley near Kandahár, inhabited by the Afghans of the Sur tribe. Bairám, who succeeded Maudúd, killed two of the chiefs of Ghor under circumstances of great ignominy. Aláuddin, the next chief, vowing vengeance on the Ghaznavite family, swept down upon Ghazní from Firoz Koh, the Ghorí capital. On his approach, Bairám fled, and Ghazní was given up to plunder and completely destroyed. The successors of Bairám made Lahore their capital, and the Punjab was the only part of their once great territory that was left to the family.

Mahmúd's
successors.

In the course of forty years, they were driven even from this last retreat by the Ghoris (1186).

CHAPTER II

THE GHORI DYNASTY

THE death of Aláuddin was followed by the long joint reign of Ghiyásuddin and his brother, Muhammad. At first the Ghoris were engaged in wars with their Tartar neighbours in the west, the kings of Khwárasm. Muhammad conquered the town of Uch, near the junction of the five rivers of the Punjab, in 1176. Two years later he led an expedition to Guzerat, but was repulsed and forced to retreat. In A.D. 1186 he appeared before Lahore, took possession of it, and sent Khusru Málik, the last Ghaznavide king, a prisoner to Ghor. Thus secure in the Punjab, Muhammad began to mature his plans for conquering Hindustán.

About this time Prithví Ráy Chauhán, King of Delhi, seized Máhobá, the chief city of the Chandel king, and thus became the most powerful neighbour of Muhammad of Ghor. When Muhammad advanced eastward and laid siege to Bhatindá, Prithví Ráy with a powerful army tried to expel him. The armies met at Náráyan, on the Sarasvatí, and the Musalmans were completely defeated (1191). But Muhammad returned to Hindustán after two years, and an obstinately contested battle was fought at Tiráori, near Tháneśvar, in which the Hindus were completely defeated. Their king was killed, and the kingdoms of Delhi and Ajmir fell into the hands of Muhammad. He added Delhi to his own kingdom and appointed Kutab-ud-dín Aibek its governor.

Next year Muhammad invaded Kanauj, and, in a battle fought in the neighbourhood of Etawa, defeated Jay Chandra, the Ráthor king of Kanauj. Then he annexed Kanauj and Benares to his dominions.

In 1197 Bakhtiyár Khiliji, a general of Muhammad Ghor,

conquered Oudh and Northern Behar, and advanced to the capital of Behar. Soon after the conquest of Behar, Bakhtiyár pushed on to Navadvíp, the capital of Bengal; and Gaur and Navadvíp were occupied without a struggle (1199). For more than one hundred and twenty years afterwards Eastern Bengal retained its independence. Then it, too, was absorbed into the Muhammadan empire. Emboldened by repeated successes, Bakhtiyár led an army into Assam; but the expedition was unsuccessful, and during the rainy season, when the floods of the Brahmaputra covered the whole country, he had to retreat to Bengal, with the loss of the greater part of his army.

On the death of his brother, in A.D. 1202, Muhammad Ghorí was left the sole ruler of a dominion which extended from the Bay of Bengal to the borders of Persia. This vast territory had simply been overrun. Some of the large Hindu cities had fallen into the hands of the Musalmans; but the Hindus maintained their independence in all the outlying districts; and it took more than a century to subjugate the country completely.

On his way back to Ghor, in the year 1205, Muhammad Ghorí pitched his camp on the Indus. There, finding him off his guard, the Gakkhars, a wild tribe of the hill regions of the Punjab, surprised and killed him. He was an enterprising soldier, whom no misfortune could ever disconcert, and who clung to his purpose with extraordinary tenacity. Defeated several times, he succeeded in ultimately conquering the whole of Hindustán. His army, composed of adventurers, belonging mostly to the Afghán tribes, was commanded by his slaves. Their loyalty was purely personal. In a few years after his death, no part of his vast dominion was left to his family. Kutab-ud-dín asserted his independence in Hindustán; and Násiruddín Kubácha in Sindh and Multan. The rest of his territories, with the cities of Firoz Koh and Ghazní, were absorbed into the kingdom of Khwárasm.

CHAPTER III

THE SLAVE KINGS (1206-1288)

KUTAB-UD-DÍN was the first Muhammadan Sultán who fixed his capital in India. His predecessors had been only invaders and conquerors. He had been a slave of Muhammad Ghori. His son-in-law, Sultán Altamsh, had also been a slave; and Sultán Ghiyásuddín Balban was at one time a slave of Altamsh. These Sultáns and their immediate successors are therefore known in history as the slave kings of Delhi, which was their capital.

The slave kings attempted, unsuccessfully, the conquest of Guzerat and Kálanjara. In A.D. 1232 Sultán Altamsh defeated the Paramára Rájputs of Málava, sacked Ujjayiní, and destroyed the temple of Mahákála, famous for its sanctity. After the death of Altamsh, his daughter, Rezia, ascended the throne of Delhi. This is the only instance of a female ruling there. During the reign of Balban, Tughral Khán, the governor of Bengal, rebelled. He was defeated and killed.

It was during the reign of Sultán Altamsh that that scourge of humanity, Changíz Khán, swept over Central Asia. He brought together all the nomad hordes of Mongolia; and, inspiring them with hopes of gain and glory, led them to a series of brilliant victories, which laid the country from the Pacific Ocean to the Baltic Sea at his feet. He killed the entire families of those rulers who dared to oppose him; massacred their followers; and destroyed their capitals. Khwárasm, a powerful kingdom in Western Asia, was attacked by Changíz. Jaláluddín, its king, after a terrible defeat, fled precipitately from the Caspian to the Indus. He was hotly pursued by a Mughal horde, so he placed himself under the protection of Sultán Altamsh. The latter peremptorily ordered him to leave India. This disgraceful act of inhospitality saved the country from an invasion by Changíz Khán; but, after his death, the Mughals led army after army into the country, and the slave kings had great difficulty in repelling these fierce

invaders. The Mughals hated the Muhammadans and compelled the slave kings not only to maintain a large army, but also to provide for the maintenance of many Muhammadan kings, dethroned and expelled by them from Western Asia. Balban is said to have maintained thirty-two of these royal exiles.

On the death of Balban, his grandson, Kaikobád, was raised to the throne. This young man was devoid of character, and had a number of profligate youths about him, who ruined him and his family. The veteran chief of the Punjab, Jaláluddín Khiliji, who, for fifty years had fought bravely against the Mughal invaders, was invited to depose Kaikobád and ascend the throne (1288). The fall of the slave kings.

CHAPTER IV

THE KHILJI DYNASTY (1288-1321)

THE necessities of the times had compelled some of the later slave kings to take into their service a number of Tartar adventurers, driven from their country by the Mughals and also many converted Mughal mercenaries. The Khilijis continued this policy and thus strengthened their position. Aláuddín Khiliji, the nephew of Jaláluddín, conquered a great part of Bundelkhand and Eastern Málava. This paved the way for an invasion of the Deccan. At the head of 8000 men, the conqueror crossed the Vindhya ranges and presented himself unexpectedly before Devagiri, the capital of Rám Rájá, the Yádava king of Maháráshtra. He submitted and paid his assailant an immense sum of money. Flushed with success, Aláuddín returned to Hindustán, murdered his uncle, a wise and generous ruler, and ascended the throne of Delhi in A.D. 1295. The Khilji dynasty.

The story of the beauty of Padminí, the consort of one of the princes of Mewar, and of Aláuddín's invasion of that place, are narrated farther on, in book v. chap. iii. Aláuddín's greatest general was Káfur. He was a Rájput by birth; but he embraced Muham- Aláuddín's conquest of the Deccan.

madanism, and, with the zeal characteristic of a convert, became an implacable enemy to Hinduism. He led a large army into the Deccan, destroyed the Yádava kingdoms of Devagiri and Dvárasmudra, harassed the Kákateyas of Orangal, and overran the country down to Rámeśvar.

In 1297 Aláuddín sent an expedition under his celebrated general, Ulagh Khán, to Guzerat. The expedition was directed against Karnadev, the last king of Guzerat, which, with its dependency, Málava, was then annexed.

Aláuddín was the most successful conqueror amongst the early Pathán rulers of Delhi. He made his power felt from one end of India to the other. He was, too, a man altogether devoid of principle; and his reign was constantly disturbed by the rebellions of his officers and of the conquered Hindus, as well as by Mughal invasions. One of these invasions was led by Kutlugh Khán, the ruler of Transoxiana. This was the first struggle for supremacy in India between the Mughals and the Patháns, and Aláuddín's vigour alone saved it for the Patháns. His last days were embittered by intrigues at court for the succession, and by rebellions of the Hindus at Chitor, Guzerat, and Maháráshtra. Chitor soon regained its independence. The rebellion in Guzerat was suppressed with a high hand; but Harpáldev was still in open rebellion in the Deccan when Aláuddín died in 1316.

Káfur, who had already made away with Ulagh Khán, the conqueror of Guzerat, tried to seize the throne on the death of Aláuddín. But Mubárák, the third son of Aláuddín, caused him to be murdered; and, to secure himself on the throne, imprisoned his own brothers and murdered the nobles who seemed likely to prove dangerous. He sent an army against the rebel, Harpáldev, captured, and executed him. Mubárák had a great favourite named Málik Khusru, a low-caste Hindu who had embraced Muhammadanism. This man he raised to the highest offices of state, and everybody's life and property were at his mercy. Khusru was not without energy.

At the head of a large army he marched to the southward and conquered the Malabar Coast, while at Delhi the king led a wicked, slothful life. On Khusru's return he put Mubárák to death, together with

Fall of
the Khilijis.

all the surviving members of Aláuddín's family, and set himself on the throne. He made himself odious, however, by persecuting Hindus and Musalmans alike, and Ghiyásuddín Tughlak, the governor of the Punjab, led an army into Delhi and put him to death (1321).

CHAPTER V

THE TUGHLAK DYNASTY (1321-1412)

THOUGH Málik Káfur and Málik Khusru conquered nearly the whole of Southern India, they allowed the Hindu princes to continue to rule. But Ghiyásuddín annexed Maháráshtra to the Muhammadan empire. He ^{Ghiyásuddín Tughlak.} was already an old man when he became king; but he was a vigorous ruler, and he had for a long time defended the Punjab against Mughal invasion. He reigned for four years only, and was then murdered by his son, who adopted the title of Muhammad Tughlak. He reigned from 1325 to 1352. In the course of these twenty-six years the Muhammadan empire came really to an end, and a number of small Muhammadan kingdoms sprang out of its ruins. Firoz Tughlak and other successors of Muhammad did indeed assume the title of "Emperor of Delhi"; but they were no longer emperors. They ruled only a small territory around the capital.

To understand the history of the dismemberment of the Muhammadan empire, it will be necessary to examine the composition of the Muhammadan army. Almost ^{Constitution} all the Musalmans who came with Muhammad ^{of the Pathán} of Ghor and his successors belonged to the ^{army.} Afghán or Pathán tribes. Afghánistán is divided into a number of narrow valleys, each inhabited by one or other of these tribes. Each tribe was ruled by a chief, with the title of "Amir." The Ghoris and the Khilijis were the rulers of the several valleys of Afghánistán; and their armies and those of the slave kings were composed mainly of these tribes. The tribesmen conquered different parts of India and settled in

them; but their loyalty to the slave kings, who were of Turkish origin, was not sincere, and they often rebelled. This was one of the sources of the weakness of the slave kings; and it was owing to this that they were unable to push their conquests much beyond where Muhammad Ghori left them.

The Tartar adventurers and the converted Mughals who entered the service of the Delhi emperors, together with the converted Hindus, formed the other element of the army. With their help Aláuddín succeeded in conquering India south of the Vindhya ranges. These adventurers belonged to different nationalities in Central and Western Asia. Whoever could bring together a number of adherents declared himself an Amir, and many such Amirs entered the service of the Emperor of Delhi and were known as the Amiráni Sada. They had no feeling of loyalty to the rulers of Delhi; and they were kept together solely by the hope of plunder and of adventure.

Ghiyásuddín Tughlak himself was a Turkish slave, and could count, therefore, neither upon the loyalty of the tribes, as the Khilijis did, nor upon that of the Amiráni Sada. It would have required great strength of character to keep these discordant elements together. Unfortunately, Muhammad Tughlak was the opposite of a strong ruler. He was capricious in the extreme; and, though he was a learned man, a good Musalman, and a good citizen, there was a taint of insanity in him, and he had no sympathy for the sufferings of others. The beautiful scenery of Devagiri struck him, and he at once ordered that its name should be changed into Daulatabad and that it should be made the capital of his empire. He ordered the citizens of Delhi to remove to Daulatabad, with their families and effects, under pain of severe punishment. The sufferings of these poor people knew no bounds; but the project had to be given up, owing to the sheer impossibility of carrying it out. He sent a large army to conquer China; but it perished in the jungles of Assam. He collected another immense army for the conquest of Persia; but he had no money to pay his soldiers; and, to replenish his

treasury, wasted by these extravagances, he raised the taxes to such a height, that the cultivators between the Ganges and the Jamuná took refuge in the jungles to escape paying them. Muhammad had the jungles surrounded by hunters, and the people were shot down like wild beasts.

In Bengal the Afgháns were very powerful. They had recently conquered Eastern Bengal up to the borders of Tipará and Assam, and Muhammad divided the conquered territory into three parts. Bahádur ^{Secession of Bengal,} Khán, his first governor of Eastern Bengal, declared himself independent; and, though the emperor succeeded in crushing him, disorder and confusion increased, until, in the course of ten or twelve years, Háji Iliás united Eastern, Western, and Southern Bengal and in 1345 declared himself independent, under the title of Shamsuddín Iliás Sháh. Thus Bengal was lost to the Delhi empire; and the emperor, who was occupied in quelling rebellions in Western India and the Deccan, made no effort to regain his lost authority.

It has already been stated that the Amiráni Sada were a turbulent, disaffected, and disloyal body of men, whose attachment to the empire was merely for pay and the prospect of plunder. They always took advantage of the disorders of the times, and were a source of much trouble to their employers. Muhammad made Aziz Hamid, a worthless favourite, governor of Málava in 1337, and urged him to keep the Amiráni under control. The wretch, however, immediately on his arrival at Dhárá, invited eighty of the Amiráni to a feast and there ruthlessly massacred them. Thereupon the Amiráni of Málava, Guzerat, and the Deccan rebelled. There were from thirty to forty of these chiefs in almost every city, and they expelled the imperial officers and occupied the cities. Against these rebels the emperor contended for fifteen years, with varying fortune. In 1374 the Deccan declared itself independent. Guzerat, Málava, and Sindh were to a certain extent tranquillised. But the exertion ^{and of the Deccan.} imposed upon him by these troubles proved too much for the health of the emperor, and he died in 1351.

CHAPTER VI

TIMÚR

FIROZ TUGHLAK, the successor of Muhammad, acknowledged the independence of the Deccan, but made several attempts to re-annex Bengal to the empire. He twice invaded it, but had to retire discomfited, and was at last forced to acknowledge its independence. What-ever officer was sent to govern Málava or Guzerat, strengthened his position by courting the favour of the inhabitants, and acted with perfect independence. One of the Delhi emperor's governors of Guzerat went so far as to build Hindu temples, in order to reconcile the Hindu subjects to his usurpation. Thus the only portion of the Muhammadan empire over which Firoz ruled in peace was from the west of Bengal to the Punjab. During this reign a large number of Rájputs were converted to Muhammadanism; and, through the preaching of a large number of Pírs, or holy men, the religion of the prophet spread in all parts of the country, especially in Bengal. Firoz had the welfare of his subjects always at heart. He constructed roads, excavated tanks, and built *serais* (inns), doing in this way much good.

At the very beginning of the reign of Mahmúd Tughlak, Guzerat and Málava ceased to be dependencies of Delhi. In 1394 his prime minister, Khauja Jahán, whom he had appointed Màlik-us-Sharq, or governor of the east, established his capital at Jaunpur; declared himself independent; and established the Sharki dynasty. Thus the Pathán empire was now confined to Delhi and its neighbourhood.

In 1398 a new scourge fell on India and destroyed even the last traces of the Delhi empire. Timúr, with innumerable Tartar hordes, after overthrowing all the kingdoms of Central Asia, attacked India. On his approach, Mahmúd left Delhi and sought the protection of the newly founded independent kingdom of Guzerat. Delhi was at the time torn by internal feuds, and there was no united action taken to check the progress of Timúr. It was Timúr's habit to massacre the

inhabitants of any city to which he was obliged to lay siege ; and, before reaching Delhi, he had already brutally put the inhabitants of six or seven Indian cities to the sword, so that, as he approached, the inhabitants of city after city fled precipitately with their property. The inhabitants of Delhi made only a feeble attempt to oppose him, and opened their gates on his assurance that no lives would be taken. On entering Delhi, Timúr proclaimed himself emperor, and immediately afterwards the sack of Delhi began. For five days the city was deluged in blood, and the roads became impassable from the heaps of dead bodies that lay on them.

*Invasion of
Timúr.*

Sack of Delhi.

After a stay of fifteen days, Timúr left the city, and, having massacred the inhabitants of Meerut on his way, arrived at Haridvár. Here the Hindus began to harass him, and he had to cut his way through the jungles at the foot of the mountains. All the way to Jamu he was greatly harassed by the Hindus of this wild region. From Jamu he returned by the same road by which he had come. Famine, anarchy, and plague marked his route. Of all the enemies of humanity Timúr and Changiz were the greatest. They were on a par in cruelty ; but Timúr was in addition treacherous.

For two months after Timúr had left India, Delhi remained desolate. Then Ekbál, the minister of Mahmúd, took possession of it. Internal feuds broke out, and Ekbál was the first victim. In 1412 Mahmúd returned to his capital, where he continued to reign only in name. He had already ceased to coin money as emperor of Delhi, and now he relinquished the imperial authority altogether.

*The ex-
tinction of
the Pathán
empire.*

BOOK IV

BREAK UP OF THE PATHÁN EMPIRE

CHAPTER I

THE KINGDOM OF DELHI (1412-1526)

THE death of Mahmúd Tughlak was followed by a period of anarchy. Taking advantage of this, Khizir Khan Saiyyad, the governor of the Punjab, made himself master of Delhi. He, however, never assumed royal state, but professed himself the viceroy of Timúr. He and three of his descendants ruled at Delhi, and are known as the Saiyyad dynasty. During their reigns the limits of the kingdom were narrowed down to the walls of the city. There was bitter feud between the Saiyyads and the Afghán Lodís. Bahlol Lodí made himself master of the Punjab, conquered Sirhind, and at last invaded Delhi. Aláuddín, the last of the Saiyyad kings, surrendered Delhi to him and retired to Badáon. There, in a small garden, he passed his days in religious contemplation worthy of a descendant of the prophet.

On the conquest of Delhi, Bahlol assumed the title of Sultán. He led an expedition against Multan, then an independent kingdom, but before he reached Multan, the Sharki king of Jaunpur invaded Delhi, and so created a diversion. Bahlol was so incensed at this, that he resolved to destroy the Jaunpur kingdom, and in this he succeeded in 1478, after a struggle which lasted twenty-six years. Behar was still in possession of the Sharki kings; but in 1488, immediately after Bahlol's death, his son, Sikandar Lodí,

invaded that province, which he annexed in 1494. Sikandar held his court at Agra, which he founded about A.D. 1500. He is said to have prohibited the pilgrimages of the Hindus throughout his dominions. Foundation of Agra.

He died in 1516, and was succeeded by his son, Ibráhim Lodí, a haughty and vainglorious prince, who soon made the nobles his enemies by slighting and insulting them.

Rebellions followed in rapid succession. Jaunpur regained its independence. Daulat Khán Lodí, the governor of the Punjab, invited Bábar, the Sultán of Kábul, to invade India. Bábar accepted the invitation and took possession of Lahore. But when he entered the province of Sirhind he found himself opposed by Ibráhim Lodí at the head of a large army. A fierce battle was fought at Pánipat, where, in 1526, Bábar obtained a complete victory, and Ibráhim lost about 40,000 men and his life. Battle of Pánipat.

CHAPTER II

THE KINGDOM OF BENGAL (1345-1592)

SHAMSUDDÍN ILIÁS SHÁH declared himself independent in 1345; and Firoz Tughlak acknowledged his independence in 1355. Shamsuddín removed his capital from Gaur to Pánduá, where his son, Sikandar, built the celebrated Adína Masjid. Sikandar's successors were deposed by Rájá Ganeś, who made himself master of Bengal. He reigned for eight years, and was popular with both Hindus and Muhammadans. His son, Jadu, embraced Muhammadanism and assumed the title of Jaláluddín. His grandson, Ahmad Sháh, who made himself exceedingly unpopular, was deposed and killed. The dynasty came to an end in 1445, when the Muhammadans restored the kingdom to the family of Shamsuddín Iliás Sháh. The princes of the second Iliás Sháhí dynasty, who reigned for forty-two years, were weak kings, and mere tools The Iliás Sháhí dynasty. Rájá Ganeś and his family. The second Iliás Sháhí.

in the hands of the Khaujas and Habshís, or Abyssinians, who became so powerful that, in 1488, they deposed the king and raised one of their own number to the throne. The Hindu kings of Kamatpur and Tipará extended their boundaries at the expense of the kingdom of Bengal; and the Sharkis, though dispossessed of Jaunpur, occupied Behar.

In 1494 Aláuddín Husain Sháh destroyed the power of the Khaujas and Habshís and ascended the throne of Bengal.

Aláuddín
Husain Sháh.

Husain had been, in early life, the servant of a Káyastha officer of the State, named Subuddhi Khán. He greatly respected the Hindus, two of whom, Rúp and Sanátan, held high office under him. He destroyed the Kamatpur kingdom and made war on Orissa. He made an attempt to conquer Behar, but was opposed by Sikandar Lodí, and had to enter into a treaty with that monarch. He had two sons, Nasrat Sháh and Mahmúd Sháh, who reigned till 1536. The celebrated Sher Sháh deposed Mahmúd and made himself Sultan of Bengal. His descendants, expelled from Delhi, endeavoured to retain Bengal; but in this they were foiled by Sulaimán Kirání, who became its undisputed master in 1563, and removed his capital from Gaur to Tándá, near Rajmahal.

Sulaimán had a general named Kálápáhár. He was a Hindu, but embraced Muhammadanism and became a fierce iconoclast. He led an expedition into Orissa in 1565; conquered the country; deposed the usurping monarch, Telingá Mukundadev, and burned the image of Jagannáth. Sulaimán died in 1572, and was succeeded by his son, Dáud. Dáud quarrelled with Akbar, and in three years lost his kingdom, which was annexed to the Mughal empire in 1575. But Bengal was not finally subdued till 1592, when Akbar's governors induced the Pathán chief, Isa Khán, the guardian of Osmán Kirání, to accept a Jágir in Orissa and settle there.

The Kiránis
conquer Orissa.

CHAPTER III

THE KINGDOM OF JAUNPUR (1394-1478)—THE KINGDOM OF GUZERAT (1396-1572)

THE founder of Jaunpur was Khauja Jahán, who held a high office at Delhi. Mahmúd Tughlak made him governor of his eastern provinces, with the title of Málík-us-Sharq, "the lord of the East." Very soon afterwards he declared himself independent and endeavoured to consolidate his power and extend his dominions (1394). He bequeathed his kingdom and his title to a young man, Mubárah Sháh, whom he had adopted as his heir, and who was the real founder of the Sharki dynasty. Including Khauja Jahán the dynasty comprised six kings, and their kingdom stretched from Bengal to Delhi. They beautified their capital, Jaunpur, with splendid palaces and mosques. Though Bahlol Lodí destroyed the kingdom and annexed it in 1478, the last king, Hussain Sháh, reigned in Behar till 1494. Sikandar Lodí defeated him at Behar, and he had to flee to Bengal, where he died in 1499. Thus the Sharki dynasty came to an end. Sikandar Lodí destroyed many of the Sharki edifices at Jaunpur.

Farhatul Mulk, the governor of Guzerat, having tried to gain the goodwill of the Hindus by building Hindu temples, the emperor made Zafar, a converted Rájput, governor in 1391. Zafar on his arrival destroyed the Hindu temples and defiled the places of Hindu pilgrimage. The temple of Somanáth, which had been rebuilt by Bhímdev in 1036, was again destroyed. Zafar is said to have declared himself independent in 1396, and to have taken the title of Muzaffar Sháh. He died in 1312, and his successor, Ahmad, removed the capital from Anahilpattan to Ahmádadab, which he named after himself. He adorned it with so many splendid edifices that it is still regarded as one of the most beautiful cities in India. Of the successors of Ahmad, Mahmúd Bigaráh was the most powerful. He destroyed two of the oldest Hindu principalities in Guzerat, namely, Junágarh

The Sharki
dynasty.

Muzaffar I.,
Sultan of
Guzerat.

Foundation of
Ahmadabad.

and Champánagar, hill forts which had hitherto been deemed impregnable. Muzaffar II., another of the Guzerat kings, invaded Málava and occupied Mándú, the capital. He was a good naval commander and fought with the Portuguese at sea.

Of the Musalman kings of Guzerat, Bahádur Sháh, who ascended the throne in 1526, was the most popular.

He was a brave and intrepid soldier. On his accession he invaded Málava, which he annexed to Guzerat in 1536. In 1529, after the death of

Ráná Sangram Sinha, who on one occasion had assisted the King of Málava, Bahádur invested Chitor and took it. On this occasion cannon were used for the first time in siege operations in India.

The Rájput ladies of Chitor, preferring death to submission, burnt themselves.

Karnávatí, the widow of Sangram Sinha, sent a "rákhi" to Humáyún, the Emperor of Delhi: that is, sought his protection. Humáyún, on receipt of the "rákhi," proceeded to Chitor for the protection of Karnávatí, and expelled the governor, placed there by Bahádur. Not content with this success, Humáyún invaded Guzerat, and pursued Bahádur to Mandesor, where he had entrenched himself. Humáyún cut off his supplies, and this alarmed him so much that he fled first to Mándú, thence to Cambay, and thence to the island of Diu. Humáyún stormed the Champánagar fort, he

himself scaling the walls with the stormers, and annexed Guzerat to his empire. But, shortly after this, Humáyún's empire was destroyed, and

Guzerat kept its independence for thirty years more.

The Portuguese had long been anxious to get possession of Diu, near Somanáthpattan; but Bahádur Sháh would never suffer them to do so. When, however, he fled from Humáyún and sought their protection, the Portuguese compelled him to cede the place. On the fall of Humáyún's empire, Bahádur regretted what he had done and made several attempts to break his bargain. The

Portuguese invited him to their ships, and there he was killed, either by accident or by design, in 1557. Muzaffar III., the last king of Guzerat, made

Bahádur's
death.

over the kingdom to Akbar and became a councillor of his court (1572). But after nine years he fled from Delhi. He made numerous unsuccessful attempts to regain his kingdom, and passed the remainder of his life under the protection of Ráy Sinha, a Hindu Rájá of Káthiawar.

CHAPTER IV

THE KINGDOMS OF THE DECCAN—THE BÁHMANÍ KINGDOM (1347-1526)

IN 1337 the Amiráni Sada revolted, and the independence of the Deccan was acknowledged by Firoz Tughlak shortly after his accession. Husain, the general who founded this kingdom, had been the servant of a Delhi Bráhmaṇ named Gangu. He, being an astrologer, predicted that Husain would become a king, and extorted from him a promise that the dynasty founded by him should be named after him, and that he, Gangu, should be appointed prime minister. Husain was true to his word. He assumed the title of Husain Gangu Báhmaṇí, and made Gangu prime minister. This was the first time a Hindu was appointed to such a high office under the Musalmans. The first capital of the Báhmaṇí kingdom was Kolburga, and the second was Bidar. The kingdom was bounded on the east by Telingána, on the south by the Krishná and the Tungabhadrá, on the west by the Konkan and the Sahyádrí range (Western Ghats), and on the north by Málava.

Husain Gangu died in 1358, and his son, Muhammad, defeated Vináyak Ráo, the brother of the King of Orangal, and obtained possession of Golconda. On a frivolous pretext, Muhammad insulted the Rájá of Vijayanagar; and he, to avenge himself, invaded the Báhmaṇí kingdom with a large army, seized the Doáb, formed by the Krishná and the Tungabhadrá, and massacred the garrison of its chief city, Mukdul. The war was carried on with great fierceness on both sides, but the

The origin of
the name
"Báhmaṇí."

The Hindus
and Musal-
mans in the
Deccan.

Hindus were at last defeated. The Musalmans advanced to the vicinity of the capital, and the king sued for peace. More than a hundred thousand Hindus are said to have perished in this war. Ahmad Sháh, the ninth king of this dynasty, subdued the Kákateya kingdom of Orangal in 1424, and annexed it to his dominions. But the capital and several out-lying districts still maintained their independence. Ahmad removed his capital to Bidar, and died in 1435.

His son, Aláuddín, conquered the Konkan and compelled the petty chiefs to pay tribute. He married the beautiful daughter of the Konkan king and renamed her Parichehárá. He was an excellent ruler. He established many hospitals, and made great efforts to prevent the use of intoxicating drugs and liquors. His son, Humáyún, made Khauja Máhmúd Gáwán, one of the most prominent figures in the history of the Muhammadans in India, his chief minister.

About this time two strongly opposed parties were formed in the Báhmaní kingdom. One was the foreign, and the other the Deccani, party. The former was composed of foreigners from Arabia, Persia, Turkey, and Egypt; and the latter mostly of converted Hindus, Abyssinians, and the early Muhammadan settlers. Humáyún died after a short reign of three years. He left the regency in the hands of the Queen-Mother, of Mahmúd Gáwán, the leader of the foreign party, and Khauja Jahán Turk, the leader of the Deccani party. With the help of these two eminent men, the Queen-Mother long successfully administered affairs. But at last Khauja Jahán Turk sent Mahmúd Gáwán on a distant expedition, and attempted to usurp the entire authority. The king, Nizám Sháh, though still a minor, denounced him in open court as a traitor and put him to death. From this time Mahmúd Gáwán became the chief adviser of the Báhmaní kings. Few characters so unselfish, so modest, so learned, and so able are to be found in Indian history. He came to India as a merchant, and by ability and integrity became the foremost man in the Báhmaní State. He spent his wealth in public charities—in founding schools and colleges, in building

mosques and hospitals, and in helping those who were in need. He subjugated Telingána and made it a province of the Báhmaní kingdom. Up to this time the whole sea-coast from Bengal to Guzerat had been in the hands of the Hindus. But Mahmúd Gáwán, by annexing the Konkan and the Northern Circars, extended the Muhammadan power from sea to sea, and thus separated the Hindu kingdoms from one another. It was at this time that the Musalmans invaded the holy city of Káncbí, which had hitherto remained in the undisturbed possession of the Hindus. Sultán Muhammad Sháh, the thirteenth Báhmaní king, was present at the capture of this beautiful Hindu city. The fiscal arrangements of Mahmúd Gáwán, some of which are still in force, were excellent, and so also was his organisation of the educational, judicial, and military departments. But his noble qualities and disinterested services to the State could not save him from the malignity of the Deccani party. Nizám-ul-Múlk, the leader of that party, presented to the king what purported to be a treasonable correspondence between Mahmúd Gáwán and the King of Orissa. This so much incensed Muhammad Sháh, that, as soon as Gáwán appeared at court, he ordered him to be put to death (1481). The letter was a ^{His death.} forgery, but the king discovered the truth too late. In 1489, Yúsuf Adil Sháh declared himself independent at Bijapur, and Imád-ul-Múlk, at Berar. Nizám-ul-Múlk now became the most powerful man at Bidar. At this time a war broke out in Telingána, and the fourteenth king, Mahmúd Sháh II., marched into the country at the head of his army. Nizám-ul-Múlk took this opportunity of strengthening his position by distributing the royal treasure among his own partisans. When the news of this reached Mahmúd, he ordered Nizám-ul-Múlk to be killed, and thereupon the Nizám's son, Málík Ahmad, retired to Junair, his father's jágir, where he declared himself independent, in 1490. Thus Bijapur, Berar, and the Márháttá country were lost to the Báhmanís. The Northern Circars and Telingána, acquired by the bloodshed of a century, separated themselves from the main kingdom in 1512; but the Báhmaní dynasty lingered on at Bidar for fourteen years more, and then it was brought to an end by

Amir Bárid, the chief officer of the State. Thus within forty years of the assassination of Mahmúd Gáwán, the powerful Báhmaní kingdom was completely dismembered, and five small kingdoms, Berar, Bidar, Ahmadnagar, Golconda, and Bijapur, formed out of its ruins.

CHAPTER V

THE KINGDOM OF BERAR (1489-1572)—THE KINGDOM OF AHMADNAGAR (1491-1636)

IN the year 1489 Fateh Ulla Imád Sháh established an independent kingdom in Berar. He was a converted Hindu from Karnát; and Mahmúd Gáwán, his patron, had appointed him governor of Berar. He made Gwailgarh, one of the most picturesque hill forts of India, his capital. The Báhmaní kings made no effort to reconquer Berar; but the kings of Ahmadnagar were the irreconcilable enemies of the Berar rulers, and, to avoid submitting to these enemies, the descendants of Fateh Ulla had to acknowledge the supremacy of Bahádur Sháh, the King of Guzerat. The Muhammadan and Hindu kings of the Deccan and Southern India engaged in hostilities and entered into alliances on no fixed principle. In 1565, almost all the Muhammadan powers of the Deccan made common cause against the powerful Hindu king of Vijayanagar. On the destruction of that kingdom, the King of Bijapur tried to seize the whole of it, and, to balance matters, advised the King of Ahmadnagar to conquer and annex Berar. In this the King of Ahmadnagar succeeded, and Berar ceased to be an independent kingdom (1572). Turfán Khán, the minister of Berar, sought the protection of Akbar; and thus brought about the absorption not only of Ahmadnagar, but also of the other kingdoms of the Deccan, in the Mughal empire.

There were five kings of the House of Imad. Their capital was latterly removed from Gwailgarh to Ellichpur, where

the ruins of the palaces and mosques built by them are still to be seen.

The Nizám-ul-Múlk was born in the family of a well-to-do Bráhmaṇ, at Puttri, in Berar. He was captured and converted to Muhammadanism. Mahmúd Gáwán, who encouraged real worth wherever he found it, raised him to high office and made him governor of Junair. On the death of ^{The kingdom of Ahmad-} Khauja Jahán Turk, the Deccani party made him ^{nagar.} their leader. How he brought about the death of his original patron, Mahmúd Gáwán, has already been stated. He himself died a violent death a few years later. His son, Ahmad, retired to Junair and declared himself independent. He removed his capital from Junair to Ahmadnagar, which he founded and named after himself. The Bráhmaṇ relations of Ahmad, hard pressed by the King of Berar, sought his protection, and this led to perpetual hostilities between the two kingdoms. In 1527, Bahádur Sháh, King of Guzerat, in order to protect his new dependent, the King of Berar, invaded Ahmadnagar and compelled Burhán Nizám Sháh to acknowledge his supremacy. But, in a short time, Burhán succeeded in throwing off the yoke, and entered into an alliance with the Rájá of Vijayanagar for the partition of the Bijapur State. In this he was unsuccessful, and the King of Bijapur, in revenge, allied himself with the Hindu king and harassed Husain Nizám Sháh, Burhán's son and successor. In 1565 the Deccani Musalman States combined to attack Vijayanagar and completely destroyed it. But the subtlety of Husain prevented any of the belligerent parties from profiting by the ruin of the Hindus. As already related, he himself seized Berar. The kings of Ahmadnagar conquered and annexed many of the Márháttá hill forts in the Konkan and the Sahyádrí. They appointed Hindus to high offices in the State. Kumár Sen was for a long time Peshwa or President of the Council of Ministers at Ahmadnagar. In Ahmadnagar, as in the other Deccani kingdoms, there were two parties, one of foreigners, and the other of Deccanis. During a civil war, consequent on the death of the eighth king, in 1594, one of these parties applied for aid to Akbar, who sent a powerful army against Ahmadnagar, which invested the

Battle of
Tálikot.

capital and was induced to retire only by the cession of Berar. Chánd Sultáná, a princess of Ahmadnagar, Chánd Bibl. married to a king of Bijapur, displayed such heroism in the wars with the Mughals as astonished all India, and it was not till her murder by her own troops that the Mughals succeeded, in 1603, in capturing Ahmadnagar. Even after the capture of the capital, the family continued to rule over a great portion of its territories and founded a new capital at Khirki, now Aurangabad. Málik Ambar, an Abyssinian, supported the tottering fortunes of the house. Málik Ambar. The fiscal arrangements made by him were admirable, and are still in force in some places. The family of Nizám Sháh became extinct in 1636, and the country was annexed to the Mughal empire. There were twelve kings of this dynasty, under whose fostering care the great Márháttá families, which played so important a part in the subsequent history of India, rose to power.

CHAPTER VI

THE KINGDOM OF GOLCONDA (1512-1688)—THE KINGDOM OF BIJAPUR (1489-1686)

KUTAB-UL-MÚLK, made governor of Telingána by Mahmúd Gáwán, severed his connection with Bidar in 1512. His family ruled for a hundred and seventy-six years, and could boast of The Kutab Sháhís of Golconda. some unusually long reigns. None of the kings of this house died a natural death.

The Kutab Sháhís did not meddle much in the politics of the Deccan; but they quietly conquered one Hindu city after another and extended their power to the south and to the east, without exciting the jealousy of the neighbouring states. They annexed Rájmahendri, the capital of the Drávira country, and added also to their possessions the far-famed city of Orangal. Their capital was Golconda. But, the place proving very unhealthy, the capital was removed to Hyderabad. The Kutab Sháhís were Hyderabad made the capital. of great assistance to the Deccani kings in their war with Vijayanagar in 1665. The fifth king, Abdullá, had a very powerful minister, Mir Jumlá, who came to India as a

trader and rose to the foremost position in the state of Golconda. In the conquest of small Hindu principalities in the Karnátik he achieved great success. This excited the jealousy of the king, who sought to destroy him. Mir Jumlá begged the protection of Prince Aurangzeb, then engaged in the conquest of the southern kingdoms. The protection was granted, and Aurangzeb employed Mir Jumlá in weakening the Kutab Sháhí kings. The dynasty existed for thirty years more. The kingdom was annexed to the empire of Delhi in 1688.

Mir Jumlá.

Of the kingdoms that arose out of the ruins of the Báhrmaní empire, Bijapur was the most powerful. It was founded by Yúsuf Adil Sháh, a scion of the Imperial family of Constantinople. He had some claims to the throne, and would have been assassinated while an infant,

Kingdom of
Bijapur.

had not his mother succeeded in sending him to Persia. India was then a field for the wildest adventure to the Muhammadans, and so Yúsuf came to India and sold himself as a slave to Mahmúd Gáwán. That statesman, charmed with his ability and address, adopted him, raised him to the position of Commander-in-Chief of the Báhrmaní forces, and conferred the province of Bijapur on him as a jágir. On the death of Gáwán, Yúsuf retired to Bijapur, and made himself king of that place. He married the sister of a Hindu feudatory, Mukund Ráo, and thus initiated that policy of contracting matrimonial alliances with Hindu chiefs which the Mughal emperors afterwards followed, so much to their advantage. The lady whom he married is known in history as Bubují Khánum. Yúsuf was exceedingly tolerant. He raised Hindus

Yúsuf Adil
Sháh.

to high offices in the State. He adopted Marathí as the language of the court; but his long residence in Persia made him partial to the Shiyás, and he adopted the Shiyá as the State religion of Bijapur. The enraged Sunnis formed various plots to ruin his family. Yúsuf's son and successor, Ismail, though a minor when he became king, soon showed signs of extraordinary physical and intellectual powers, and Bubují Khánum was a lady of remarkable abilities. The Deccani Musalmans were gradually removed from their offices and their places filled with foreigners. The restless Amir Bárid was always plotting against Ismail; so, when an opportunity presented itself, the latter led a powerful expedition against Bidar, captured the city, and made Amir Bárid prisoner. From that time the Bárids ceased to have an independent political

Bubují
Khánum.

Ismail Sháh.

existence, though Amir Bárid was generously restored to his kingdom. Burhán Nizám Sháh of Ahmadnagar married the sister of Ismail; but this did not prevent the two states from engaging in hostilities, during the course of which Ismail signally defeated his brother-in-law. Shortly afterwards the brothers-in-law arranged that the one should conquer Berar and the other Golconda. In the vicinity of Golconda, Ismail caught malarious fever, of which he died in 1534. Ismail abolished the Shiyá religion in Bijapur. He strengthened the fortifications of his capital and beautified it with magnificent buildings.

On the death of Ismail, Bubují Khánúm raised Ibráhim Adil Sháh to the throne. Ibráhim had constantly to fight against the

Battle of
Tálikot.

kings of Ahmadnagar and Vijayanagar, and died in 1557. His son, Ali Adil Sháh, in alliance with Rám Rájá of Vijayanagar, invaded Ahmadnagar in 1558. During this war the Hindus so insulted and ill-treated their enemies that Muhammadans of all classes were fiercely indignant, and the five Deccan kingdoms combined against them. The allied Muhammadans led an immense army into Vijayanagar, and, in 1565, defeated and slew Rám Rájá in the decisive battle of Tálikot. Afterwards the Hindu capital was sacked and destroyed.

Ali Adil Sháh was assassinated in 1579. On his death his wife, Chánd Sultáná, became Regent, his son, Ibráhim, being

a minor; but she experienced great difficulties.

Chánd Bibi. The foreign and Deccani parties in the State often quarrelled with each other and invited the neighbouring states to help them in their conflicts. Disgusted with this state of things, Chánd Sultáná retired to Ahmadnagar, against the conquest of which, as we have stated, she fought heroically.

Ibráhim Adil Sháh governed Bijapur firmly; but he entered into an alliance with Akbar against the Nizám Sháhs, and this alliance led that monarch to decide upon the conquest of Ahmadnagar. Three kings reigned in Bijapur after Ibráhim. The Márháltás became powerful during their rule, and Sívájí established the kingdom of Satára. Bijapur was merged in the Mughal empire in 1686.

Bijapur
annexed.

CHAPTER VII

THE KINGDOM OF VIJAYANAGAR (1336-1565)

THE dismemberment of the Pathán empire, as has been shown, gave rise to many Muhammadan kingdoms, and, about the same time, many Hindu states rose to opulence and power. The principal of these were Vijayanagar in Southern India, Mewar and Bhágelkhand in Central, and Orissa in Eastern. To maintain their independence these states were constantly at war with their Muhammadan neighbours.

Of these the kingdom of Vijayanagar was the chief. Shortly after the overthrow of the Hoyśála Balláls of Dvárásamudra by Málik Káfur, the general of Aláuddín Khiliji, the Muhammadans overran the whole of Southern India, from Rámeśvara to Malabar; and for a time anarchy reigned in this part of the country. The Delhi emperors could not directly control these distant dependencies; so they sent out governors; and these governors, like the representatives of the old royal families, and like the ambitious soldiers of fortune, tried to establish their own supremacy, or at least to seize a share of the territory thus suddenly thrown into confusion. The kings of Vijayanagar established their supremacy about this period.

The founder of the family was Bukka. His son, Sangama, and his grandsons, Harihar and Víra Bukka, ruled Southern India from 1336 to 1379. In the empire thus formed out of the ruins of the old monarchies they completely reorganised Vedic Hinduism. The prime minister of Harihar and Víra Bukka was the great Mádhavácháryya, the commentator of the Vedas and the compiler of a vast number of treatises on all subjects connected with their study. He was the leader of the revival of Vedic religion, and was not only a great scholar, but also a great general. He expelled the Musalmans from Goa. The Báhmańs invaded Vijayanagar in the reign of Harihar II., the son of Víra Bukka, and the strife

between the two powerful kingdoms, professing different religions, was almost constant.

Abdur Razzak, the ambassador of the King of Samarkand, admired the magnificence of the city of Vijayanagar in 1444.

He speaks highly of the manners of the court. Deva Ráy II., the great-grandson of Harihar II., appears to have been the last king of the Bukka

The Narasinha family.

family. A period of anarchy followed his death, during which each of the ministers tried to establish his supremacy. At last one of them, Narasinha, destroyed his competitors and ascended the throne. His family was even more powerful and influential than that which preceded it. Narasinha's son, Krishnadev Ráy, reigned from 1509 to 1530, and the whole of Southern India acknowledged his supremacy. His son, Achyuta Ráy, reigned from 1530 to 1542. His son, Sadásíva, reigned from 1542 to 1567. During these reigns the kingdom included the whole of Southern India within its boundaries. Sadásíva being a man of peaceful disposition, his ministers acted as they liked. Of these Rám Rájá, the son-in-law of Krishnadev Ráy, was a great warrior. He joined the King of Bijapur in invading Ahmadnagar, and acted with great barbarity. The Muhammadans were enraged. The Muhammadan powers of the Deccan combined and sent an expedition against Vijayanagar which completely destroyed the power of Rám Rájá. The capital was so completely destroyed that four years afterwards, on the

The battle of Tálikot.

death, without issue, of Sadásíva, Rám Rájá's brother, Tirumalla, who was recognised king, had to remove his capital to Pennákonda, where he reigned for a long time. Venkatapati, the son of Tirumalla, removed the capital to Chandragiri.

The fall of the family.

His viceroys governed Madurá, Tanjore, and other provinces. From Venkatapati III. the English purchased the site of the present city of Madras in 1639. The pensioned chief of Annegundi is the representative of Vijayanagar family.

CHAPTER VIII

THE KINGDOM OF MEWAR (750-1895)—THE KINGDOM OF ORISSA (1050-1565)

MEWAR alone of the Rájput principalities never submitted to the Muhammadans. Its early history is lost in obscurity. The Ránás of Mewar claim descent from Rám, but some think that they are not of pure Hindu Padminí. origin. The father of the tribe was Guha. Báppá Ráol, who distinguished himself in the defence of Chitor against the Muhammadans under Muhammad bin Kásim, was the founder of the dynasty. Samara Sinha of this family is said to have married the sister of Prithví Ráy and to have died by his side at the battle of Tiráorí in 1193. Padminí, the consort of one of the princes of Mewar, was renowned for her beauty, and the fame of it infatuated Aláuddín to such a degree that he demanded her of her husband. This led to a fierce war, in which Aláuddín destroyed Chitor, the capital of Mewar; but he neither gained possession of the person of Padminí, who, at the last moment, saved her honour by throwing herself into the fire, nor managed to subdue the Rájput chief, though he forced him to flee to the mountains. Hambíra, a scion of the old royal family, soon regained Chitor. Of the descendants of Hambíra, Kumbha and Sangráma Sinha were the most famous. Mahárána Kumbha fought against the united armies of Málava and Guzerat, and succeeded in expelling them and in preserving his dominion intact. The Musal- Mahárána
Kumbha. mans having about this time gained possession of Gayá, the kings of Mewar headed a crusade against them. Rána Sangráma Sinha is said to have won sixteen battles against the Musalmans. He planned for a long Sangráma
Sinha. time the expulsion of the Musalmans from Madhyades, the holy land of the Hindus; and the disunion of the Muhammadan kings and the weakness of Ibráhim Lodí favoured his design. He, therefore, willingly aided Bábar against Ibráhim Lodí, but when, after the battle of Pánipat, Bábar showed his intention of founding an empire

in India, the Mahāráná lost no time in opposing him. He proclaimed war and made great preparations, but he was defeated with great slaughter in the battle of Sikri, near Agra, in 1527. Bábar, though greatly weakened by the struggle, wisely determined to follow up his success by the capture of Chanderi, the stronghold of Mediní Ráy. The death of these two great generals, shortly after the battle of Sikri, destroyed for ever the hope of Rájput supremacy in India.

The story of Bahádur Sháh's seizure of Chitor has been already given. After Humáyún's fall, Bahádur again invested Chitor and destroyed the city. Akbar twice besieged and destroyed it. It was for this reason that the later Ránás relinquished Chitor and established their new capital at Udaypur, one of the most inaccessible points of the Aravallí range, to which the Mughals never succeeded in penetrating.

There was long a small principality in the southern Márhátá country, ruled by a family named Kangu, in Sanskrit Ganga. They had often to submit to their more powerful neighbours. In the eighth century of the Christian era, a branch of this family established itself in Kalinga and extended its power and influence. Rájarája of this family married the daughter of the great conqueror, Rájendra Chola. Chola Gangadev, the son of this marriage, conquered, between 1081 and 1118, the kingdom of Utkala, and built the temple of Jagannáth at Purí to commemorate his conquest. The temple was adorned and the worship arranged by Ananga Bhimdev, the fifth king of the dynasty. During the reign of Aláuddín Khiliji one of his descendants, Narasinhadev, besieged the city of Gaur and greatly harassed the Musalmans of Bengal. It is said that the Uriyás made themselves masters of Bengal down to Trivení, the sacred *ghát*, of which a really magnificent flight of steps is popularly ascribed to the Hindu kings of Orissa. Pratáprudradev of this dynasty was a great patron of literature. During his reign Chaitanyadev lived at Purí and preached his celebrated doctrine of *Bhakti* (devotion). Pratáprudra became a disciple of Chaitanya and introduced his religion into Orissa. Shortly after the death of Pratáprudra there was a revolution

Foundation
of Udaypur.

Ganga con-
quest of
Orissa.

The temple of
Jagannáth.

in Orissa, which placed Mukundadev, an inhabitant of Telingána, on the throne. The change of dynasty was followed by national weakness, taking advantage of which, Conquest of the country. in 1565, Kálápáhár, the general of Sulaimán, invaded Orissa and annexed it to Bengal.

CHAPTER IX

STATE OF INDIA UNDER THE PATHÁNS

FROM the time of Muhammad Tughlak, the Pathán empire began to decline, and in fifty years it had ceased to exist. Out of its ruins arose a number of independent Muhammadan The govern-
ment of the
Patháns. kingdoms. The Pathán emperors only held India by military occupation. They seized the great cities, and there established colonies, either of Afgháns or of foreign mercenaries, and they left the rest of the country to govern itself. They collected taxes from the tracts of country held immediately under them, and tribute from the Hindu Rájás who acknowledged their supremacy; but they seldom interfered in social, religious, or municipal matters, which the Hindus were allowed to manage in their own way. The Patháns suppressed risings among the Hindus, and protected the country from foreign invasion, but passed their time chiefly in the pursuit of pleasure.

With the establishment of the small kingdoms a change took place. The Musalman rulers were forced to mix with the Hindus and to entrust them with offices of The policy of
the small
kingdoms. responsibility in the State. Often where the influence of the Molláhs was strong, as in Guzerat, the Hindus were persecuted, their temples destroyed, and their pilgrimages prohibited. It is said that many places of pilgrimage in Northern India disappeared under the Muhammadan rule. Of these Kurukshetra, Prabhás, Vrindávan, and Ayodhyá had to be re-established in the sixteenth century. Persecutions, however, did not result in the conversion of the Hindus.

The aboriginal races and the Buddhists often embraced

Muhammadanism in large numbers. The Telis and Joláhás of the North-western Provinces, and the Nikáris, Pájáris, Patuás, and other castes in Bengal, were converted about this time. They, however, received their Muhammadanism, not from the Molláhs, or orthodox Musalman theologians, but from Pírs (saints), Fakirs (mendicants), and other holy men, who never found much favour with orthodox Musalmans.

In spite of the persecution of the Molláhs and the persuasion of the Pírs and Fakirs, the majority remained Hindus.

How the
Bráhmans
governed
the Hindus.

They had no kings in the plains, but the plains were the cradle of Hindu civilisation; so the Bráhmans, in the absence of sovereign power to protect their religion, had recourse to strict social and domestic regulations. It is a remarkable fact that all the *Smriti* compilations were made after the Muhammadans had obtained a footing in India. Mádhavácháryya, Viśveśvar Bhatta, Chandésvar, Váchaspati Miśra, Acháryya Chúrámáni, Pratáprudra, Raghunandan, and Kamalákar all flourished during this period, and by their teachings fixed Hindu manners and customs in different parts of the land.

During the Pathán period Hindu society underwent another great revolution. The Musalmans are strict monotheists, and their contact produced amongst the Hindus a number of reformers who preached monotheistic doctrines. These reformers were not opposed to Hindu social, domestic, and other regulations; they simply availed themselves of the liberty of conscience which Hindu society grants in spiritual matters, and preached theistic doctrines. As in the fifth and sixth centuries before the Christian era, so in the fifteenth and sixteenth centuries after it, the reformers persuaded men to renounce the world. Thus the Hindu community was again divided into two classes of teachers, the Bráhmans and the mendicants. The latter, in the fifth century before Christ, were not monotheists, while in the fifteenth century they were. Like the Buddhists and Jains, the later reformers made the vernaculars the medium of communication with the people and raised many of these dialects to the dignity of literary languages. The

Monotheistic
reformers.

followers of Chaitanya improved Bengali; those of Nának, Punjabi; those of Ramananda Kavira, Hindí; and those of Tukárám, Marathí.

PATHÁN ARCHITECTURE

The Patháns were not great builders, and all the time they ruled from one centre. Their efforts in building were confined to Delhi, where the ruins of the old city of Toghlaabad shows their skill. When the Pathán empire was broken up and many small kingdoms were formed, their taste for building had its full play. The Adina mosque at Gaur, the mosques of Jaunpur, the city of Amedabad in Guzerat, the ruins of Colbarga and Bidar, the fort and palaces at Bijapur, are fine specimens of architecture. They are rather heavy and over-ornamented, and lose much when compared with the airy and high Mughal buildings. In building mosques and palaces they used the materials of Hindu temples and other buildings in their vicinity which they pulled down or disfigured.

URDU LANGUAGE

The Patháns spoke a form of old Rukhta mixed with Persian. When they came to India they were brought into contact with a variety of cultivated dialects which they did not learn. But they had to use many Indian names, and had to converse with their Indian subordinates and servants. So in their camps there gradually grew up a mixed language, which goes now under the name of Urdu, or camp, or bazar language. The grammar of the language is mainly Indian, but its vocabulary contains Arabic, Persian, Sanskrit, and Sanskritic words. In Mughal times, Urdu, like Persian, was much cultivated, but its literature is comparatively recent.

INDIAN LITERATURE IN PATHÁN TIMES

The Patháns as Musalmans studied Arabic and made Persian their court language. In some places they adopted the vernaculars in conducting the business of the courts.

Many contemporary histories were written in Persian, and the sweet songs of Amir Khursa are celebrated. The vernaculars greatly flourished. The small kingdoms patronised the local vernacular and had the Ramayana Mahábhárata and the Puránas translated into them. In the vernacular the religious sects wrote the histories and the biographies of their founders and leaders. But the best things in the vernaculars are short poems such as the Kután songs in Bengal, the Satsais, Battisis, Chaubisis, and so on, collections of 700, 32, 24 verses on a variety of subjects. Each verse is a complete poem expressing a beautiful thought or sentiment. The Abhangas of Tukarsám are short sayings. A vast body of Sanskrit literature was written in Pathán times, including the Smriti compilations of Bengal, Orissa, Bijayanagar, Malwa, Guzerat, and the Márháttá country. Commentaries, too, were written on all kinds of Sanskrit works, and even poems and dramas were composed in Sanskrit. Few original works were written, but digests, compilations, and commentaries were numerous.

CHAPTER X

THE PORTUGUESE IN INDIA

FROM a period of remote antiquity all the races that had entered India had come by land. But by the end of the fifteenth century the people of Western Europe had begun to come to India by sea. Their first object was trade, and only to further their trade did they seek to conquer. The Portuguese, known in India by the term Firingí, came first. After them came the people of Holland, known as the Olandáz. Then came the English, and last of all the French, who are known as the Farásis. From the time of Alexander the Great, Eastern Europe had held commercial intercourse with India. During the ascendancy of the Khalífás the Arabs appropriated the India trade and that of the Indian Archipelago. They sold at a very high profit Indian products, such as silk and cotton piece-goods and spices, to the merchants of Venice and Genoa, who grew

rich by distributing these in Western and Northern Europe. The India trade was almost a monopoly of these two republics. The English, French, Portuguese, and other nations were anxious to do away with this monopoly ; but the only known way to India lay through the Mediterranean and the Red Sea. Venice and Genoa were masters of the Mediterranean, and the Arabs were supreme in the Red Sea. Thus the only resource left to the people of Western Europe was the discovery of a new route. Some geographers thought that by crossing the sea westwards they would reach India. The expeditions sent in search of the western route, however, did not discover India, but a far larger continent. The discoverer, Columbus, believed the land he had found India, and so it was named New India, or the West Indies, and the copper-coloured aborigines were named the West Indians. Others thought that they would reach India by a north-western route, and many expeditions were fitted out for its discovery,

The western
route.

but without much result. Some, again, thought that India might be reached by doubling the southern extremity of Africa. These at last succeeded. Vasco da Gama, a celebrated Portuguese navigator, doubled the Cape

Route round
the Cape of
Good Hope.

of Good Hope in 1498, and succeeded in reaching India. He landed at Calicut, then governed by a petty chief with the title of Zamorin,

who was very much afraid of his powerful neighbour, the King of Vijayanagar. The Arab merchants, jealous of the Portuguese,



Vasco da Gama.

induced the Zamorin to oppose their trade ; but the kings of Cochin, Kananar, and Quilan favoured them, and their commerce increased. At last the Portuguese came to the conclusion that, unless they ruined the Arabs, they would never profit by their Indian trade ; and, acting on this belief, they sent a powerful fleet to India. In 1507 the kings of Bijapur, Guzerat, and even of Egypt sent great fleets to oppose these western enemies, but they were completely defeated.

Goa becomes
the Portu-
guese capital
in India.

Within three years after their victory the Portuguese occupied Goa, which belonged to Bijapur ; and, though expelled for a time, they returned in a few years, re-occupied that place, and made it the capital of their possessions in the Indian Seas. The two great Portuguese viceroys were Almeida and Albuquerque. After conquering Goa the Portuguese directed their attention to the extension of their commercial and political influence in the eastern peninsula and in the eastern islands.

BOOK V

THE MUGHAL EMPIRE

CHAPTER I

BÁBAR (1526-1530)

BÁBAR was descended on his father's side from Timúr, and on his mother's from Changiz Khán. At the age of twelve he lost his father, whom he succeeded as King of Farghána. Even at that early age he twice seized Samarkand, then the capital of Timúr's descendants.

Bábar's early life.

The Uzbeks were at this time becoming very powerful in Central Asia. They expelled him first from Samarkand and then from Farghána. He fled to Balkh, and there the people expelled his cousin and made Bábar king; but the Uzbeks drove him forth again, and he determined to flee to Kábul. He suffered much while crossing the Hindu-Kush in the depth of an unusually severe winter; but at last he succeeded in reaching Kábul, almost alone, his followers having perished in the snow. The Kabulis expelled his uncle's son and made Bábar king. The Uzbeks were at that time involved in war with the kings of Persia, and thus were not in a position to give him trouble at Kábul, where he reigned in peace for some time. Though he had suffered much and undergone many changes of fortune, yet he was only twenty-three years old when, in 1504, he became the ruler of Kábul. He reigned for twenty-two years in Kábul before he invaded India.

Daulat Khán Lodí, the governor of the Punjab, disgusted with the insults heaped upon the Pathán nobles by Ibráhim Lodí, invited Bábar to interfere in the affairs of India. The battle of Pánipat put Bábar in possession of a territory stretching from the western limits of Bengal to the eastern boundary of Persia. The Patháns tried to form a new kingdom at Jaunpur under the leadership of Daryá Khán Loháni. On hearing of the attempt Bábar marched to Jaunpur and defeated him. In this expedition he obtained possession of Benares and Patna, while his son, Humáyún, pacified and settled Oudh.

Ráná Sangráma Sinha, jealous of the power which had thus suddenly sprung up on the ruins of the Lodí dominions, espoused the cause of a Pathán Sardár and invaded the kingdom of Bábar. Bábar knew the Ráná's power, and was not a little dismayed at the immense preparations that were being made against him. The battle of Sikri (1527), which followed, has been already described. Bábar died in A.D. 1530.

In Northern Hindustán the Rájputs and the Patháns had contended for supremacy for many generations. Bábar destroyed the Pathán power at the battle of Pánipat, and the Rájput power at the battle of Sikri.

CHAPTER II

HUMÁYÚN (1530-1540)

BÁBAR had four sons. The eldest, Humáyún, became sovereign of Delhi; the second, Kámran, ruler of Kábul and Kandahár. To these territories Humáyún added the Punjab. This was an impolitic step, as it cut off Hindustán from those mountainous regions from which the Musalman emperors drew their supply of soldiers. Humáyún conferred on his other two brothers the governments of different provinces of India. Humáyún's brother-in-law plotted against his life; but the plot was discovered, and he fled to Bahádur Sháh in Guzerat. A Lodí

Humáyún and
his brother.

chief also took refuge with that monarch. About this time, too, Rání Karnávatí of Mewar sought Humáyún's protection against the Guzerat ruler. These circumstances combined to induce the emperor to lead an expedition against Bahádur, as has been previously described.

In the eastern provinces, Sher Khán, a Pathán chief, had become very powerful. He belonged, like Muhammad Ghori, to the Sur tribe. Sher Khán's father had obtained a *jágir* at Sasseram, in Behar, from one of the Sher Khán. kings of Jaunpur. In youth, Sher studied at Jaunpur Persian history and Persian poetry with success. Then he became a soldier of fortune, serving whoever would pay him best, Mughal or Pathán. He entered the service of Mahmúd Lodí, the son of Sikandar Lodí, who in His early life. 1529 made himself master of Behar. Bábar defeated Mahmúd Lodí and made Jalál, the grandson of Daryá Khán, King of Behar. Jalál being a minor, his mother, Dudu, was appointed Regent. Sher Khán was a great favourite of Dudu, and he soon made himself master of the entire province. He treacherously obtained possession of the two strong hill forts of Rhotás and Chunar. Thus secure in the possession of Behar, he invaded Bengal and took Conquest of Behar and Bengal. possession of it. Mahmúd, the King of Bengal, sought the protection of Humáyún, who, flushed with his recent successes in Guzerat, readily espoused his cause, declared war against Sher Khán, and invested the fort of Chunar. It took him several months to get possession of it, and during this time Sher Khán strengthened his power in Bengal. Humáyún occupied Patna and Gaur without opposition, while Sher Khán concealed himself in the jungles. The rains now set in with great violence. The whole country was inundated, and Humáyún's retreat was cut off; Sher Khán then issued from his hiding-place, occupied Behar, Benares, and Chunar, and invaded Kanauj and Jaunpur. The emperor was reduced to great straits; and, as soon as the rainy season ended, he began his retreat to Agra. In 1539 he met Sher Khán at Baxar. Both Battle of Bazar. entrenched their camps and waited for an opportunity to attack. Sher Khán with his entire army, leaving

the camp standing, attacked Humáyún from the rear. Humáyún's surprised soldiers, thinking themselves attacked both in front and rear, were seized with a panic and fled. Humáyún plunged into the Ganges on horseback; the exhausted horse sank in the river; but a water-carrier saved the emperor's life by giving him a little space on the inflated skin on which he was crossing the stream, and he at last succeeded in reaching Agra, where he found his brothers engaged in plotting against him. His presence upset their plans, and he began to make fresh preparations for war. Meanwhile Sher Khán seized Bengal and prepared with a large army to invade the Mughal dominions. The armies met near Kanauj, and Humáyún was heavily defeated, and was compelled to flee from India with his family. Kàmrán made peace with Sher Khán by making over the Punjab to him. When Sher Khán ascended the throne of Delhi, under the title of Sher Sháh, in A.D. 1540, the Pathán empire was for a second time established in India.

Conquest of
Hindustán.

CHAPTER III

SHER SHÁH (1540-1545)

ON obtaining possession of the Punjab, Sher Sháh erected a strong fort at Rhotás, on the Jhelum, to prevent the invasion of Hindustán from Kábul. In the following year he conquered Málava and invested the strong hill fort of Ráysin. The garrison surrendered on agreement that their lives and properties should be spared; but, in violation of the terms of the capitulation, he put the whole of them to the sword. Next year he invaded Márwar, and, to sow dissensions in the enemy's camp, sent a number of forged letters to the Rájá, throwing suspicion on one of the most powerful of the Márwar chiefs. The chief, with 12,000 of his tribesmen, attacked Sher Sháh so furiously that his camp was thrown into disorder and his life endangered. The attack was repelled, but he declared that he had nearly lost the empire of India for a

Siege of
Ráysin.

War against
Márwar.

handful of *jowar* (millet, the only crop that then grew in Márwar). Next year he invested the fort of Kálanjara. The last Chandel king of the place, Kírtti Sinha, obstinately defended it. Sher Sháh offered him terms; but the shah's character for treachery was now well known, and Kírtti Sinha placed no trust in his offers, but kept up a constant fire from the ramparts. A cannon ball exploded the emperor's magazine, and Sher Sháh, who was near, was so severely scorched that he died a few hours afterwards. Sher Sháh's son, Salím, took Kálanjara and put an end to the Chandel dynasty.

Siege of
Kálanjara.

Sher Sháh was the son of a petty Jágirdár. By dint of extraordinary perseverance and force of character, he made himself master of the whole of Hindustán. He was an able ruler. He constructed a highway from Gaur to Rhotás, in the Punjab, planted it on both sides with trees, excavated wells and constructed *serais* at convenient distances. He fixed the land revenue at a fourth of the produce and introduced a system of post horses.

Sher Sháh's
character.

CHAPTER IV

SUCCESSORS OF SHER SHÁH (1545-1556)

THE eldest son of Sher Sháh being of weak intellect, the Pathán nobles made his second son, Salím, emperor. Salím ruled wisely for nine years. When Salím died, his cousin and brother-in-law, Muhammad, put his son to death, and seized the throne. Muhammad was a licentious man, fond of low company. He was popularly known as Adili.

Salím.

Adili.

Himu, a poor Hindu who kept a shop at Delhi, was ugly and deformed; but became a great favourite of Adili, who gave him charge of the affairs of the State. These he managed with success. A rebellion having broken out in Chunar, Adili and Himu proceeded thither and quelled it. Meantime, Ibráhim Sur, a relation of Adili, took possession of Agra and Delhi, and Sikandar Sur made himself

Himu.

master of the Punjab. Ibráhim, on gaining possession of Delhi, proceeded eastwards to oppose Himu; but he was defeated. At this time Muhammad Sur, the governor of Bengal, rebelled; but Himu suppressed the rebellion and made excellent arrangements for the good government of the province.

While Himu was thus engaged in the east, Humáyún, taking advantage of the dissensions that prevailed in Hindustán, invaded the Punjab, expelled the governor of **Humáyún reconquers Delhi.** Sikander Sur, and entered Sirhind. There he defeated Sikandar and took possession of Agra and Delhi without opposition in A.D. 1555.

Humáyún was not destined to enjoy his new kingdom long. Within six months of his occupation of Delhi, **Humáyún's death.** he slipped on the polished marble steps of his library, and falling, sustained a shock from which he died.

Himu was approaching Delhi with 30,000 disciplined troops, when he heard of Humáyún's death. He took it to be a good omen. He obtained possession of Agra without difficulty; expelled Humáyún's garrison from Delhi, and assumed the title of Mahárájádhirája Vikramáditya. Without losing much time, Himu advanced towards the Punjab, where Humáyún's famous son, Akbar, then only fourteen years of age, was watching the progress of affairs. On hearing of the advance of Himu, he convened a council of war, in which every one advised him to retrace his steps to Kábul. But Akbar, though young, did not relish this advice, and voted with his guardian, Bairám Khán, for an advance. Himu's army greatly outnumbered that of Akbar; yet the latter boldly resolved on attacking him. In the battle that **Second battle of Pá nipat.** followed, Himu displayed good generalship; but, owing to the rashness of his Pathán soldiers, he was defeated and taken prisoner (1556). When he was led into the presence of Akbar, Bairám placed an unsheathed sword before the young Prince and asked him to cut off the head of the infidel and assume the title of Gházi. Akbar touched the forehead of Himu with the sharp edge of the sword and withdrew it; but Bairám severed the head from the body at

one stroke. Thus perished Himu, a genius both in military and in civil affairs. At the time of his death his master, Adili, was residing at Chunar. He died in a war against his rebellious governor of Bengal.

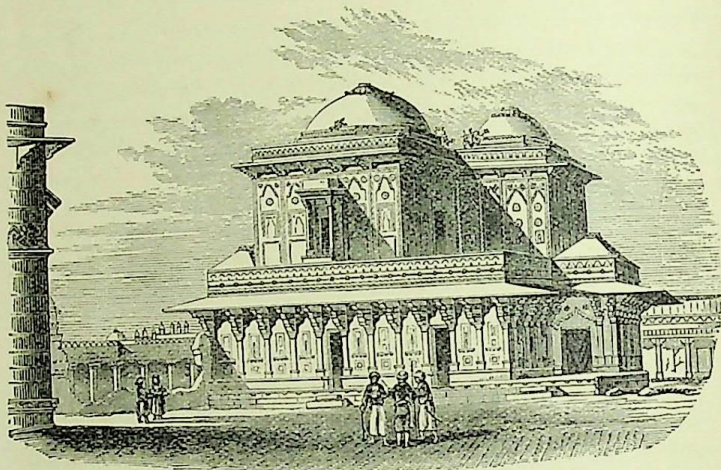
CHAPTER V

AKBAR'S MINORITY (1556-1560)

FORCED to flee from his kingdom after the battle of Kanauj, Humáyún tried, with the remains of his army, to conquer Sindh, then ruled by the Arghún family. Sindh was nominally a dependency of Delhi. In the ^{Humáyún's} flight through the desert. course of two years, the emperor's resources were exhausted, and he gave up all hope of conquest. Penniless and powerless, he placed himself and his family under the protection of Máladev, the Rájá of Jodhpur. His sufferings in the desert, from Sindh to Jodhpur, were terrible. He had only a few followers, and some even of those deserted. After indescribable hardships, he reached Jodhpur; but the Rájá refused his protection, and Humáyún had to recross the desert and cast himself on the mercy of Ráná Prasád of Umarnkot. He was greatly harassed, on this journey, by Máladev's men, who suspected his having been guilty of killing kine; and, though he obtained an asylum at Umarnkot, he was in a short time obliged to leave that place also.

On the 14th of October 1542, during Humáyún's residence at Umarnkot, his queen, Hámidá, a native of Khorásán, gave birth to a son, the famous Akbar. Humáyún was engaged on a military enterprise, and was at a ^{Birth of Akbar.} distance of a day's march from Amarnkot. When the news of the birth reached him, he had nothing to offer to his friends but a pod of musk. This he broke open, and, distributing its contents among them, expressed a hope that his son's fame, like the odour of the musk, might be diffused over the world. Shortly afterwards, a growing coldness on the part of Ráná Prasád compelled Humáyún to flee to Persia. He left Akbar and his mother in the protection of

Hindál, one of his younger brothers, who was then governor of Herat. For four years Akbar lived under the protection of this uncle; but, on Humáyún's conquest of Kandahár, with the assistance of the King of Persia, Akbar was sent to him. During the war between Humáyún and Kámrán, Akbar was twice taken prisoner, and narrowly escaped being put to death. Humáyún put out Kámrán's eyes in 1553, and firmly established his power at Kábul. From this time he began to join Akbar with himself in the



Palace of Akbar, Futtipoor, Sikra.

management of affairs, and at the storming of Ghazní the youth greatly helped his father, by whose side he fought bravely.

After the battle of Pánipat, Akbar took possession of Agra and Delhi. Both in peace and in war he depended entirely on Bairám Khán, his guardian. The

Mughal empire was beset with dangers, and it was Bairám's exertions that preserved it. Unfortunately he was a choleric and suspicious man. When Himu laid siege to Delhi, Tardi Beg Khán commanded the garrison. He surrendered the city, and because he did so Bairám had him beheaded without trial. In a similar way he caused many

distinguished noblemen to be put to death, and Akbar resolved to free himself from so cruel a guardian. So, on the pretext of seeing his mother, who was reported to be seriously ill, he left the camp of Bairám and repaired to Delhi, and there in 1560 he assumed the control of State affairs. Bairám obtained Akbar's permission to retire to Mecca; but he was assassinated on the way, in Guzerat, by a Pathán soldier, whose father he had killed with his own hand.

CHAPTER VI

AKBAR (*continued*)

THE CONQUEST OF HINDUSTÁN (1560-1592)

THOUGH Akbar's empire was normally extensive, his power was really confined to Kábul, the Punjab, and Delhi; and even in these provinces peace had not been fully established.

The Pathán emperors were Afgháns; and the Afgháns therefore were ready to assist them. The dynasty founded by Bábar was foreign; so it could not depend upon its Afghán subjects. In Hindustán, too, the Afgháns were very powerful; so when Akbar made himself emperor he was, in a manner, absolutely helpless. His army consisted of a number of adventurers from Tartary and Turkistán, who cared more for personal gain than for the permanence of the Mughal empire. But, though helpless at first, Akbar succeeded, by ability, perseverance, earnestness, and political foresight, not only in bringing the whole of Hindustán under his rule, but also in annexing a considerable portion of the Deccan.

**Weakness
of Akbar's
position.**

From 1560 to 1567 he was engaged in subduing the rebellious among his own followers. The Patháns attacked Jaunpur under the leadership of Sher Sháh II., and Akbar sent his general, Khán Zamán, to check their advance. Khán Zamán checked the Patháns; but he attempted to make himself independent. Bázar

**Pacification
of Jaunpur,**

Bahádur, the son of Sher Sháh's governor of Málava, having established himself as an independent sovereign, of Málava, Akbar despatched Adam Khán against him. He, like Khán Zamán, tried to become independent. Akbar guessed his purpose, and by rapid marches unexpectedly presented himself before him. Adam Khán, disconcerted, confessed his error and was transferred to a distant province. The task of subduing Báz Bahádur then devolved upon Abdul Khán Uzbek. He accomplished it, and Báz Bahádur accepted service under the emperor. Asaf Khán, a general of Akbar, obtained immense booty by the conquest of Garamandal and of Garamandal. from Rání Durgávati, the daughter of Kírtti Sinha of Kálanjara; and, on Akbar's demanding the money, he raised the standard of rebellion. But these rebellions did not alarm the emperor, who quelled them one after another. He sometimes travelled a hundred and sixty miles on horseback in one day; and, in the absence of ferry-boats, swam across broad rivers. He never allowed his enemies to mature their plans.

At the age of twenty-five he had not only succeeded in establishing peace in his dominions, but had begun to lay plans for the conquest of foreign states. Rájá The Rájputs. Vihári Mall and his son, Bhagavándás of Amber, were his friends. He married the daughter of Vihári, and appointed his father-in-law and his brother-in-law to high offices in the State. The Rájá of Márwar, after some fighting, made peace with him. In 1568 Chitor, which had been evacuated by Uday Sinha, the Ráná of Mewar, fell into Akbar's hands. Nine years afterwards Uday's son, Pratáp Sinha, founded in the Aravallí range, the present War with Mewar. capital, Udaypur, and regained much of his ancestral dominions. The Ránás of Udaypur never submitted to the emperors of Delhi nor entered into matrimonial relations with them. Kálanjara and Rana-stambhapur fell into the hands of Akbar in 1570.

In the kingdom of Guzerat at this time party dissensions ran high. Itimád Khán, a Hindu slave converted to Muhammadanism, became supreme in the State and governed the country in the name of Muzaffar III. His sudden rise

created for him a host of enemies. On account of their turbulence, Akbar expelled a number of Mirzās, or descendants of Timur, from his dominions; and they retired to Guzerat, where their action increased the prevailing disorders. Itimád Khán, unable to cope with it, invited Akbar to take possession of the country, an invitation which he gladly accepted. In the course of a few months he annexed Guzerat to his dominions, and, appointing Muzaffar Sháh a member of his court, granted him extensive jágirs for his support. Annexation
of Guzerat,

The Pathán nobles, gradually driven from Hindustán, retired to Bengal, where they made the position of Dáud Khán, the last of the Kirání kings, so irksome that he agreed to hold the country as a dependent and of Bengal. of Akbar. Soon afterwards he attempted to evade the terms of the treaty, and Akbar sent an army to Bengal and occupied it. Dáud fled to Orissa, whither the Patháns followed him. The Mughals, on the other hand, seized the jágirs of the Patháns in Bengal, and showed no disposition to obey the imperial mandates. Seeing the Mughals and the Patháns both assuming so defiant an attitude, Akbar appointed Hindus as viceroys of Bengal, and thus succeeded in establishing a firm government there. Mán Sinha and Todar Mall governed Bengal for a long time. The Patháns, though humbled, remained powerful in Orissa, where Akbar granted them extensive jágirs. Hákim Mirzá, brother of Akbar, headed several rebellions which the emperor himself had to quell. Akbar appointed Rájá Bhagavándás Viceroy of the Punjab in 1582.

From ancient times Hindu Rájás had reigned in Kásmír. But, about the middle of the fourteenth century the last Rájá was deposed and killed by his Muhammadan minister, who ascended the throne under the title of Shamsuddín. About 1540 the Tibetans invaded Kásmír, and a period of anarchy followed. By his conquest of the country Akbar put an end to this anarchy. He granted the Rájá an extensive jágir in Behar, and fixed his residence at Delhi, where he became a member of the emperor's court. Annexation
of Kásmír,

About this time the Arghúns were driven from Sindh and Multan by another race of military adventurers. Before the latter had had time to establish themselves securely, of Sindh Akbar subdued the country and made its king a member of his court.

Kabul, though outside of Hindustán, was always regarded as a Mughal province. But after the rebellion of Hákim Mirzá it came completely into the hands of and of Akbar, who, in 1594, taking advantage of a Kandahár. protracted war between the Uzbeks and the Persians, succeeded in annexing Kandahár also to his dominions.

CHAPTER VII

AKBAR (*continued*)

CONQUEST OF THE DECCAN (1592-1605)

AFTER the conquest of Hindustán, Kabul, and Kandahár, Akbar found time to interfere in the politics of the Deccan. It has already been stated that the king of Ahmadnagar conquered Berar in 1572. But, after a few years, civil war broke out in Ahmadnagar, and one of the parties sought the help of Akbar. Being then occupied with other affairs, he was not in a position to interfere successfully. When, however, in 1595 the party holding Ahmadnagar appealed to him for help, promising him the city, Akbar at once despatched an army thither. Before the emperor's army reached Ahmadnagar, the celebrated Chánd Sultána had succeeded in occupying the place. She invited all to unite for the defence of the capital; her call was responded to with alacrity, and the Mughals, though they invested Ahmadnagar, failed to capture it. To save Ahmadnagar, however, the Sultána was compelled to cede Berar. When peace was concluded the inhabitants of Ahmadnagar murdered Chánd Bibí, and the Mughals again laid siege to the place. After a short struggle they captured it and removed the king to the fort of Gwalior. But the kingdom of Ahmadnagar did not come to

War against
Ahmadnagar.

an end with the loss of its capital. The dynasty lingered on for some time, and the Nizám Sháhí's figured again in the history of subsequent reigns.

The King of Khándes lived in constant dread of the Nizám Sháhí kings. From the very beginning, therefore, he sought the protection of Akbar. After the capture of Ahmadnagar, Akbar annexed the kingdom of Khándes ^{Annexation of Khándes.} and made his son, Dániyál, viceroy of his possessions in the Deccan, which now included Khándes, Berar, and part of Ahmadnagar. The kings of Golconda and Bijapur, too, sent ambassadors to Akbar's court to acknowledge his supremacy.

Salím, the eldest son of Akbar, became very turbulent about this time; and Akbar, to conciliate him, issued a proclamation appointing him his successor. Salím was also appointed to the Subahdárship of Ajmir, with the ^{Prince Salím.} entire charge of the military operations against the Ráná of Udaypur. But while his father was engaged in the Deccan war, he raised the standard of rebellion, assumed the title of king, and occupied Behar, Allahabad, and Oudh. Akbar wrote kind letters to him and appointed him Subahdár of Bengal and Orissa; and, after a short time, Salím came to Agra and was welcomed and forgiven by his father.

Salím's health was seriously impaired by his excesses; and Akbar was compelled to make him reside at Allahabad. There, too, he misbehaved to such an extent that Akbar had to place him under the treatment of two of the most celebrated medical men of the time, with orders to maintain a strict control over him. Akbar's second son, Dániyál, died in 1604, like his brother Murad before him, from over-indulgence in liquor. The shock proved too much for the emperor, and he was taken seriously ill in the following October. His illness in extreme old age convulsed Delhi society with speculations as to the succession. Salím was his only surviving son, and according to law he should have succeeded. But his rebellion against his father and his disobedience made him extremely unpopular. Salím's eldest son, Khusru, was the son of Rájá Mán Sinha's sister and the son-in-law of Kháni Azim; hence many were in

favour of his succession. Salím ceased to frequent the palace. But Salím's third son, Khurram, took a solemn vow not to leave his grandfather's bedside as long as he was alive. Akbar, aware of these events, invited Salím to his bedside, declared him his heir, and exerted his influence to reconcile the *umaráhs* (noblemen) to him. Akbar died in the year 1605.

CHAPTER VIII

AKBAR (*concluded*)

AKBAR'S CHARACTER AND ADMINISTRATION

AKBAR was a man of wonderful genius. Humáyún wished at his birth that his fame might be diffused over the whole world like the odour of musk ; and never was a father's wish more fully realised. No monarch in the annals of India is so famous. He was very tender to human suffering and was never severe to any one without cause. He was extremely averse to the destruction of human life, as his treatment of Himu showed. Though engaged in numerous wars, he was fond of peace. When war became inevitable, he made all the dispositions for its conduct, and often encouraged his generals and soldiers by his presence in the battlefield. He remained no longer at the scene of war, however, than was absolutely necessary, but left the conduct of the campaign to his generals, and returned to his capital ; where he devoted himself to the cultivation of the arts of peace. His power of endurance was great ; and he never shrank from making long and rapid journeys.

The welfare of his subjects was always next his heart. He abolished the tax called *jizya* (poll tax), which the Muhammadan sovereigns imposed upon their Hindu subjects, and which served to keep up the invidious distinction between the conqueror and the conquered. He abolished many Hindu rites which appeared to

him cruel. He discouraged the self-immolation of Hindu widows on the funeral pyres of their husbands. He looked upon all systems of religion with equal veneration, and held that people could obtain salvation by following any religion. Every evening it was his habit to hear disputations among the professors of various religions in support of their own particular doctrines. To these evening assemblies, Hindus and Jains, Christians and Musalmans of various denominations were admitted. A brother of Saint Xavier, the celebrated Roman Catholic missionary who laboured so hard for the conversion of the natives of India and Japan, was often present at these meetings, and enjoyed a share of the emperor's respect. Akbar promulgated a new faith, which is known as the Iláhí religion, and is a sort of Sun-worship. He was himself a strict monotheist. But he considered the Sun to be the most glorious image of the Almighty Being in this world. He abolished the taxes on Hindu pilgrims, from which Musalman sovereigns had previously derived a considerable portion of their revenue. He discouraged the study of the Arabic language, and induced the Musalmans to adopt Persian instead of Arabic names. The study of Sanskrit, on the other hand, received great encouragement from him. A Musalman historian says that no one who could not translate Sanskrit works into Persian had any chance of obtaining State employment. The Rámáyana, Mahábhárata, Kathá-sarit-ságara, and numerous other Sanskrit works were translated into Persian during his reign. During his reign Urdu and Hindí poets received every encouragement. He was fond of music, and invited Miyán Tánsen from the court of Bhágelkhand, and conferred high honours on him. From early childhood Akbar was occupied with war and politics, and thus had few opportunities of studying science and literature. Two brothers, Faizi and Abul Fazl, were his great authorities in matters relating to letters and erudition. Faizi was the first Musalman to study Sanskrit philosophy. Both the brothers were great scholars. They were men of irreproachable character; but they had no faith in any religion, and the Musalmans denounced them as atheists.

The Iláhí
religion.

Cultivation
of Sanskrit.

Prince Salím hated Abul Fazl so much that, by rich presents, he induced the king of a mountainous territory, through which the minister had to pass, to assassinate him. Akbar was so deeply affected by the news of his assassination that he touched no food or drink for three days together. Akbar was a great lover of wit and humour. Vírbal, a Bhàt Bráhmaṇ, was the great wit of his court. Vírbal was sent with a large army against the Yúsafzais and other wild tribes inhabiting the Sulaimán range, and lost his life there. His death grieved the emperor greatly.

Akbar divided his empire into fifteen *Subahs* (provinces), each of which was presided over by a Subahdár (governor of a province), who maintained the peace of the Subah. There was also a Diván (revenue officer) in each Subah. The collection of revenue was the principal function of the Diváns; but they also tried civil suits. Sher Sháh and Mahmúd Gáwán had made excellent revenue arrangements for Bengal and the Deccan. Sher Sháh had fixed the revenue at a fourth of the produce, but Akbar fixed it at a third. He caused a survey of the whole of Hindustán to be made, classified lands according to their productive power, and introduced the system of payment in money instead of in kind. Rájá Todar Mall was Akbar's chief financier.

Akbar introduced the system of paying his troops at a fixed monthly rate. He was averse to the granting of jágirs to the soldiers. The generals, however, received jágirs for the maintenance of a fixed number of men. The umaráhs (noblemen) received commands of one to five thousand men; and no one received a higher command unless he was a man of proved and exceptional abilities. Commands of 12,000 were reserved for princes of the royal blood only.

CHAPTER IX

JAHÁNGÍR (1605-1627)

ON the death of Akbar, his son, Salim, ascended the throne and assumed the title of Jahángír, or "Conqueror of the World." There was nothing to disturb the peace of Hindustán at that time except hostilities with the Ránás of Udaypur. But Jahángír's eldest son, Khusru, with his adherents, raised the standard of rebellion in the Punjab and occupied the city of Lahore. Jahángír, however, lost no time in proceeding to Lahore and suppressing the rebellion, and seven hundred of Khusru's followers were impaled. Many of these belonged to the new sect of the Sikhs. Khusru himself was confined in the fort of Kabul, where he passed the remainder of his life. Jahángír.

It has been already stated that, though Ahmadnagar was captured by the Mughals, the kingdom of the Nizám Sháhís did not come to an end with that event. Málík Ambar, an Abyssinian officer of the State, removed the capital to Khirki, the modern Aurangabad, and made excellent arrangements for the good government of the country. Jahángír sent three distinct armies, from Guzerat, Málava, and the Deccan, to suppress him. But Málík Ambar defeated them and regained possession of Ahmadnagar (1610). But the Deccani Musalmans, jealous of his power, deserted him, and he had no other alternative than to submit to the Mughals and surrender Ahmadnagar. Later Málík Ambar seized Ahmadnagar and invaded Málava. But Khurram, Jahángír's favourite son, compelled him to retire. Málík Ambar.

Jahángír had married a beautiful widow named Meherun Nisá and given her the title of Núr Jahán, "Light of the World." She gained such influence over the emperor that he allowed her name to be associated with his own on his coins. She had a daughter by her former husband, whom she married to Jahángír's fourth son, Shehriyár, for whom she tried to secure the succession. The ascendancy of Núr Jahán gave umbrage to some of the great nobles; and Mahábat Khán, a general in Núr Jahán.
Mahábat Khán.

his service, confined Jahángír in his own camp and tried to destroy her influence. But Núr Jahán was more than a match for the wily Mahábat and succeeded in rescuing her husband. As long as Jahángír lived, Núr Jahán's power in the State remained supreme. She was clever, intelligent, and energetic. She raised her father and her brother to high offices and governed both the emperor and the empire through them. Her partiality for Shehriyár made Khurram discontented and led him to head a rebellion against his father in Bengal. He was, however, pacified and remained satisfied with the governments assigned to him.

Though Jahángír was himself fond of wine and opium, yet he issued several edicts against the use of them. During his reign the Portuguese merchants introduced tobacco (so called from the island of Tobago in America) into India; but Jahángír prohibited its use throughout his dominions. Sir

Sir Thomas
Roe.

Thomas Roe, the ambassador of James I., King of England, came to India in this reign and had several interviews with the emperor on the subject of English trade with India. He succeeded in securing many valuable concessions for his nation. Much interesting information about the state of the country may be gathered from his letters. Jahángír died in 1627.

CHAPTER X

SHÁH JAHÁN (1627-1658)

KHUSRU and Párwez having died during the lifetime of their father, Jahángír's third son, Khurram, proclaimed himself emperor, under the title of Sháh Jahán, "Lord of the World," a title given to him during his father's lifetime for service in the field. Núr Jahán made an attempt to raise Shehriyár to the throne; but he was put to death, and Núr Jahán's influence came to an end. The first event of Sháh Jahán's reign was the rebellion of one of his generals, Khán Jahán Lodí, who made common cause with the

King of Ahmadnagar and attempted to check the progress of the Mughal arms in the Deccan. After continual fighting for ten years, the rebellion was put down in A.D. 1636 and Ahmadnagar included within the boundaries of the empire of Delhi. A Márháttá general tried his best to support the tottering fortunes of the Nizám Sháhí kingdom ; but he was unable to cope single-handed with the Mughals, and on the surrender of the kingdom to them he entered the service of the Bijapur State. This was Sháhjí, the father of Sívají, the founder of the Márháttá empire.

Sháh Jahán attempted to regain possession of a portion of the empire of Timúr. He conquered Badakshán, with the help of an army sent from Kabul, but he was unable to retain his influence in Turkistán.

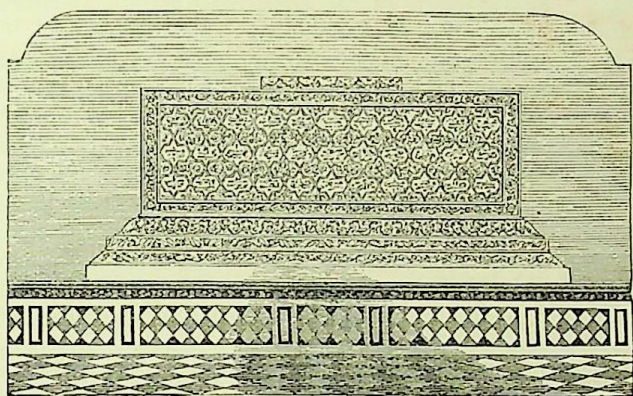
On the fall of the Ahmadnagar State, the kings of Bijapur and Golconda were greatly alarmed. They tried conciliatory measures, but in vain. Sháh Jahán sent his third son, Aurangzeb as Viceroy of the Subahs in the Deccan, with instructions to annex Bijapur and Golconda to the Mughal empire. The history of Mir Jumlá in this connection has already been given. These two kingdoms would certainly have disappeared if in 1658 Sháh Jahán had not fallen seriously ill and his condition been declared hopeless. On receiving the news of his father's illness, Aurangzeb hastily entered into treaties with the kings of Bijapur and Golconda, and proceeded to Hindustán to try his chance for the succession.

Sháh Jahán had four sons, of whom the eldest, Dará, resembled Akbar in many things. He was a follower of the Iláhí religion and had translated several of the Upanishads into Persian. Learned men from many countries flocked to his court. Sháh Jahán loved him greatly, and he always remained with his father and assisted him in managing affairs. The second was Sháh Shujá. He was an able general, but excesses had undermined his health. He was Subahdár of Bengal, Behar, and Orissa. The third was Aurangzeb, who was able and crafty. He was Subahdár of the Deccan. The fourth, Murád, young and thoughtless, was Subahdár of Guzerat.

The Musalmans had never approved of the innovations introduced by Akbar, and they consequently disliked Dárá, who followed his policy. Aurangzeb, therefore, to gain an advantage over Dárá, proclaimed himself a staunch Musalman and began to incite orthodox Musalmans against his brother. He wrote an artful letter to Murád, in which he declared that he was his well-wisher, and that his only object in taking up arms was to prevent the succession of Dárá, because if that atheist became emperor, the Musalman religion was likely to disappear from India. At the same time he gave Murád to understand that earthly prosperity had no attraction for him, and that he would retire to Mecca, after destroying the arch-enemy of the Muhammadan religion. The unsuspecting Murád believed in these professions of his brother and joined him with the entire resources of the Subah of Guzerat (March 1658). Yaśovanta Sinha, the Subahdár of Málava, opposed the united army near Ujjayiní, in the interests of Dárá, but he was defeated and compelled to flee to his own country (April 1658). The Rájputs were staunch supporters of Dárá, and with their help he defeated Sháh Shujá at Benares and returned to Agra, flushed with success.

Sháh Jahán, however, gradually recovered his health and tried his best to put a stop to the civil war that was raging among his sons, but in vain. Dárá and Aurangzeb met in the vicinity of Agra, and Dárá was defeated in a sanguinary battle and compelled to flee to Delhi, in June 1658. Aurangzeb took possession of Agra and sent a messenger to his father; but Sháh Jahán would not consent to abandon the cause of Dárá. Aurangzeb, therefore, surrounded the palace with his trusty veterans; sent Murád a prisoner to the fort of Gwalior, and assumed the conduct of affairs under the title of Alamgír, "Conqueror of the World." Dárá in the west and Shujá in the east, however, were preparing for war. Aurangzeb, therefore, lost no time in sending his great friend, Mir Jumlá, against Sháh Shujá, and followed him with a large army. The brothers met at Kajoá, half-way between Allahabad and Etawa, in January 1659, and, after a severe conflict, Shujá was compelled to retreat. Mir Jumlá pursued him to Bengal, and he fled to Arakan. The Buddhist

king of that country afforded him an asylum for some time, but nothing is known of his ultimate fate. Dará, on the other hand, finding Delhi untenable, fled to Lahore; from Lahore to Multan; from Multan to Bakkar, and from Bakkar to Guzerat, which declared for him and enabled him to collect an army. But Aurangzeb shortly afterwards met him near Jaypur, defeated him and again compelled him to flee. The Jám of Jun, in Sindh, betrayed him into the hands of Aurangzeb, July 26, 1659; and he was tried by the Molláhs for atheism and infidelity and sentenced to death.



Akbar's Tomb at Sikandra.

The Indian empire was never so prosperous as during the reign of Sháh Jahán. He was a man of a mild disposition and never injured any one without cause. He always tried to do justice, and was exceedingly popular. Following the excellent policy of his grandfather, he made no distinction between the Hindus and Muhammadans. He was fond of pomp and display. The Peacock Throne on which he used to sit cost him six crores of rupees. He built the Táj Mahál, at immense cost, over the grave of his favourite queen, Mumtáj Mahál, and he was himself buried there. This exquisite mausoleum is still regarded as one of the noblest buildings in the world. It is sometimes described as a "Sigh in Marble." Sháh

Jahán designed another building opposite the Táj Mahál, on the other side of the Jumna, for his own mausoleum ; but his dethronement prevented his carrying out this object and so he was buried by the side of his queen. Mughal
architecture. The Mughal architecture at Agra and at Delhi is characterised, as has been said before, by simplicity and airiness. Akbar's tomb at Sikandra is a fine specimen. The palaces at Fatehpur Sikri are visited by thousands of tourists every year for their beauty. The city of Amber, the old capital of Jaipur, was a successful imitation of the city of Agra. The subahdárs of the emperors built the provincial capitals in imitation of the same city.

Much valuable information about the last years of Sháh Jahán's reign and the civil wars that followed it may be gathered from the accounts of the *Travels* in Bernier's
"Travels." Hindustán by François Bernier, a French doctor, who was for some time in the service of the Great Mughal. He gives a glowing description of the grandeur of the court of Sháh Jahán, and tells many funny stories about his reception of the ambassadors of Sháh Tomash, the Emperor of Persia. He draws the characters of Sháh Jahán and Dára Shaikh to their best advantage, and gives a full description of the battles, the mode of warfare, and the commissariat arrangements of the great civil war which raised Aurangzeb to the throne. The lively Frenchman brings vividly before his readers, as if by the touch of a magic wand, the entire Indian society of the time.

CHAPTER XI

AURANGZEB (1658-1683)

AURANGZEB became ruler of the empire in 1658 ; but he did not ascend the throne, or assume the title of emperor, before the year 1659. Once firmly established on the Aurangzeb
ascends the
throne. throne, he found that Mir Jumlá had become too powerful, and to render him harmless he appointed him Subahdár of Bengal. Two years after his appointment, Mir Jumlá led an immense army into Assam and easily

occupied the capital. But shortly afterwards the rains set in, and an epidemic of cholera broke out in his camp and almost annihilated his army. He was compelled to retreat, and Jayadh-vaja Sinha, the King of Assam, issuing from concealment, began to harass his rear. Defeated, insulted, and heart-broken, Mir Jumlá reached Dacca with a few followers and died shortly afterwards. Aurangzeb was greatly afraid of Mir Jumlá's power and ambition, and was unable to conceal his delight at his death.

Death of
Mir Jumlá.

In 1666 Aurangzeb entered into a treaty with Śivájí, the founder of the Márháttá empire, by which he undertook to pay him the *chauth*, or a fourth of the revenue of certain Subahs, and to give his son a command of five thousand. Relying on this treaty Śivájí went to Delhi to seek an interview with Aurangzeb. The emperor however, gave him a seat with the umaráhs (nobles) of the third class; and, feeling insulted, Śivájí left the durbar. Aurangzeb kept him under guard and plotted for his assassination; but Śivájí was more than a match for the imperial hypocrite. On the festival of a full moon he sent out large baskets of sweetmeats for distribution to the Bráhmans; and, when the unsuspecting Mughal sentinels were off their guard, he entered one of these baskets and left Delhi in it. Coming to a place of safety, he assumed the garb of a Sannyási, and, in the course of a year, reached his capital, Ráygarh. The treacherous conduct of Aurangzeb increased his hatred of the Mughals, and he resolved to destroy their empire.

Śivájí comes
to Delhi.

In 1671 Aurangzeb reimposed the invidious tax called *jizya* on his Hindu subjects. The Hindus had lived very happily since the abolition of the tax by Akbar; and its reimposition created great discontent. The Hindu inhabitants of Delhi petitioned against it, but in vain. The Rájput generals besought the emperor to take off the obnoxious tax, but their prayer was disregarded, and they rebelled. It was with great difficulty that Aurangzeb succeeded in suppressing the rebellion, and it paved the way for the downfall of the Mughal empire. The majority of the Musalman umaráhs were foreigners, who came to India to seek their fortunes; and each was ambitious of founding a kingdom for

Reimposition
of the Jizya.

himself. Aurangzeb's predecessors had succeeded in keeping them in check with the assistance of the Rájputs; ^{Rájput revolt.} but Aurangzeb's policy having alienated the Rájputs, the emperor had to depend solely on the Muhamadan umaráhs, with the result that, shortly after his death, many of them established independent kingdoms, and thus hastened the ruin of the empire. In the wars with the Mughals, the leader of the Rájputs was Ráj Sinha, the Ráná of Udaypur, whose extraordinary heroism has elicited the admiration of European historians. Aurangzeb was unable to subdue him, and, after an arduous and protracted struggle, had to grant him favourable terms.

While Aurangzeb, as Subahdár of the Deccan, was engaged in the wars against the kingdoms of Bijapur and Golconda, he ^{State of the Deccan in 1683.} had formed the ambitious design of extending the empire to Cape Comorin. The rebellion of the Rájputs for a long time prevented him from making the attempt; but at the close of the Rájput war, in 1683, he set out in person for the Deccan with an immense army, and selected Burhánpur as the place for his encampment, and then Aurangabad. The twenty-five years which had elapsed since his march to the north to secure the throne had greatly changed the political aspect of affairs in the Deccan. Besides Golconda and Bijapur, a powerful Hindu kingdom had been established by Śivájí. It was two hundred miles in length and one hundred in breadth, and was full of inaccessible mountains and impregnable hill forts. Śivájí was, indeed, already dead, but the spirit with which he had inspired the Márhátás survived.

CHAPTER XII

AURANGZEB (*concluded*)

WARS IN SOUTHERN INDIA (1683-1707)

ŚAMBHUJÍ was the leader of the Márhátás when Aurangzeb marched to the south. Two or three of the principal com-

manders of Aurangzeb and his eldest son, Sháh Álam, were sent to destroy Šambhuji's kingdom. On Sháh Álam's approaching the Konkan, the Márháltás dispersed; and he took fort after fort, till the whole country submitted. But in the inaccessible mountains all his horses, camels, and oxen perished, and there was a scarcity of food in his camp. Šambhuji seized the opportunity to harass him; and Sháh Álam had to take to flight. Aurangzeb removed his encampment from Aurangabad to Ahmadnagar and despatched a large force to conquer Bijapur. The Márháltás began to plunder the country behind him and set fire to the villages. The Mughal generals proving unsuccessful, Aurangzeb came down to Sholapur in person. The Márháltás entered Guzerat, plundered the city of Baroda, and made a treaty with the King of Golconda to oppose the Mughals. Abul Hasan, the last king of Golconda, had placed the entire responsibility of government in the hands of his Bráhmaṇ minister, Madan Panth. Madan Panth conducted the administration of the country with great ability, but that did not save him from the jealousy of the Muhammadan nobles, especially of Ibráhim Khán, the commander-in-chief; and when the Mughals invaded the country Ibráhim Khán joined the invaders, and the Musalman inhabitants of the city rose against the Hindus and murdered the minister. Sháh Álam entered the capital and gave it up to plunder for three days. The king took refuge in the fort of Golconda, and Aurangzeb made peace with him on very favourable terms, in 1686.

The Mughals
in the
Konkan.

War against
Golconda.

Immediately after this Aurangzeb laid siege to Bijapur. A breach was made in the immense city wall, and through this Aurangzeb, who superintended the siege operations in person, entered the city, took the king captive, and declared the Bijapur kingdom at an end. The fall of Golconda followed, after a brief interval, in 1688. After the fall of these two Muhammadan kingdoms, Aurangzeb sent his generals to conquer the small Hindu kingdoms in the south. The Márháltás took refuge behind the walls of their hill forts. Fortune was very favourable to Aurangzeb on this occasion. One of his generals, receiving

Fall of
Bijapur.

information that Śambhuji was passing his days in pleasure at Sangameśvar in the Konkan, suddenly attacked him and made him captive. He was brought before Aurangzeb, who asked him to embrace Muhammadanism. On this, Śambhuji used such harsh and insulting language that Aurangzeb immediately ordered his death, after having his tongue cut out and his eyes put out (1689).

The resources of the Mughal empire were completely exhausted by the long wars with Bijapur, Golconda, and the Márhátás, and there was no prospect of the last of these wars coming to a close. The emperor began personally to superintend the siege operations against the Márhátá hill forts, and worked day and night like a common soldier. The Mughals had to incur immense expenditure in sending even a handful of men anywhere. They were compelled to make arrangements for supplies at every stage. For every hundred fighting men they had to employ two hundred camp followers. The Márhátá army, on the other hand, was differently constituted. Their horsemen even dispensed with saddles for their horses. A few *seers* (pounds) of *chholá* (one of the cheapest of the grains, a hill crop in the Konkan), tied at the end of their *dhutis* (waist-cloths), was all the commissariat they needed. They required no tents at night, but slept under the spreading arms of big trees. It was difficult for Mughal armies to cope with such soldiers. The Márhátás never engaged in pitched battles. They plundered the enemy's commissariat; they ravaged the country in his rear and increased the difficulty of collecting supplies; and from his camp they stole horses and camels. The Mughal troopers required special training, and it was difficult to replace a soldier when he died or became incapable of active service. But every Márhátá was a horseman, and he required no special training to become a soldier. As the Mughal army diminished, the Márhátá army increased. The Márhátás had already exhausted the Subahs of the Deccan by their ravages; and they now fell upon Málava and Guzerat. The Mughal empire could no longer bear the expenses of the war. The Márhátás re-conquered the hill

Capture of
Śambhuji.

Mughal and
Márhátá
armies con-
trasted.

forts, and Aurangzeb, in despair, fell back upon Ahmadnagar. There he died, on the 21st of February 1707, completely exhausted in both mind and body, at the advanced age of eighty-nine, after a reign of more than fifty years. Death of Aurangzeb.

Aurangzeb sowed the seeds of the destruction which his posterity had to reap. The empire, the foundations of which were laid in the good understanding between Hindus and Muhammadans, was overthrown through their strife. Aurangzeb tried to make himself popular with the Musalmans by oppressing the Hindus; and thus he made the once loyal Rájputs, the Sikhs, and the Játs his enemies. The Márháttás were from the beginning the enemies of the Musalmans. Aurangzeb never placed confidence in any one. During the earlier years of his reign he took the precaution of sending two generals with an army, one a Hindu, and the other a Musalman. But after the Márháttá and Rájput wars he rarely employed the Hindus, but sent one Mughal or Pathán general and one of his sons in joint command of the army. He never trusted his sons, but was afraid lest they should some day reduce him to the condition to which he had reduced his father, Sháh Jahán. If a prince was sent against the Hindus, they artfully wrote letters to him, promising to support him if he attempted to ascend the throne; and they took care to have these letters intercepted by Aurangzeb. Prince Akbar, having roused his father's suspicions in this way, had to flee to the Rájput camp, from the Rájput to the Márháttá camp, and from the Márháttá camp to Persia, where he died. His character.

CHAPTER XIII

BAHÁDUR SHÁH (1707-1712)

PRINCE SHÁH ÁLAM having held a correspondence with Abul Hasan, the last king of Golconda, a short time before the final overthrow of that monarchy, Aurangzeb's suspicions were

roused against him. He was kept a prisoner at large in the camp of his father, and then sent to Kabul as Subahdár. On his father's death he assumed the title of emperor, changed his name to Bahádur Sháh, and lost no time in proceeding to Agra at the head of a large army. Aurangzeb's second son, Prince Azim, was in his father's camp when he died. He proclaimed himself emperor, and marched to Agra with the wreck of the Deccan army. In the civil war which ensued, Azim was killed, with all his family. Aurangzeb's third son, Prince Kám Bakhsh, was at Hyderabad, and did not acknowledge Bahádur Sháh as emperor. Bahádur proceeded to the Deccan, and in the war that followed Kám Bakhsh lost his life. Zulfikar Khán was appointed Subahdár of the Deccan, with the privilege of remaining at court and governing his Subahs through his deputy, Dáud Khán. Dáud entered into a treaty with the Márháttá ruler, Rájá Sáhu, or Shívájí II. Bahádur Sháh brought the Rájput war to an end by virtually declaring Udaypur, Jodhpur, and Jaypur independent. At this time, too, the Sikhs began to be very troublesome. At the end of the fifteenth century Báábá Nának preached a new religion and declared that God accepts

the worship of any one, whether Hindu or Musalman, if it is conducted in a spirit of devotion.

The disciples of Nának were known as the Sikhs. They remained quiet for a long time at Lahore and in its vicinity, but the orthodox Musalmans were very hostile to them. Their *Guru* (religious instructor) was implicated in Khusru's revolt in 1606, and many of the Sikhs were impaled alive. After the suppression of that rebellion they were expelled from Lahore and compelled to take shelter in the mountainous regions between the Jumna and the Sutlej. About the year 1675, the tenth Guru, Govinda, trained them in the art of war, so as to enable them to retaliate on the Musalmans. But the Musalmans attacked their forts and captured them, killed every one of Guru Govinda's family, and treated the Sikhs with great barbarity. Guru Govinda was sent to the Deccan, where he was killed by one of his personal enemies. The Sikhs now attacked the eastern portions of the Punjab, under the leadership of Báandá, destroyed the Masjids, killed the Molláhs, and

put village after village to the sword. The Subah of Sirhind suffered most at their hands, and they advanced as far as Saharanpur. But as soon as the Mughals put their army in motion, they fled to their hill forts. Bahádur marched in person against them and shut up Bánda in a hill fort. The fort fell into his hands, but Bánda escaped.

Bahádur Sháh died at Lahore in February 1712; and, through the influence of Zulfikar Khán, the paymaster, after a short struggle, his eldest son became emperor under the title of Jahándár Sháh. He reigned for six months only. He was a man of licentious character, and the umaráhs soon became disgusted with him. Azim Oshán, the second son of Bahádur, was Subahdár of Bengal, with liberty to remain at court and govern his province through a deputy. In this case the deputy was Azim Oshán's son, Farukhsiyár. Azim Oshán was killed in the war of succession, and Farukhsiyár, reduced to helplessness, had to throw himself upon the protection of Saiyyad Husain Ali, governor of Behar. Husain Ali and his brother, Abdullá, the governor of Allahabad, collected a large army and marched towards Delhi. In the war that ensued, Jahándár was killed and Zulfikar Khán beheaded as a traitor.

Jahándár
Sháh.

CHAPTER XIV

FARUKHSIYÁR (1712-1719)

FARUKHSIYÁR, on ascending the throne, made Abdullá his vizier (prime minister), and Husain Ali his commander-in-chief. The two Saiyyads became, in fact, the rulers of the empire, and, although Farukhsiyár often endeavoured to act for himself and to destroy their power, he always failed. He sent Husain Ali against the Rájá of Márwar, and secretly instigated the Rájá to prolong the war. Husain Ali was conscious that his long absence from Delhi would be ruinous to the interests of his family, and he speedily brought the war to a close by entering into a treaty with the Rájá, stipulating that the latter should give his

The Saiyyad
brothers.

daughter in marriage to Farukhsiyár. Husain Ali was sent to the Deccan as Subahdár, while Farukh secretly instigated Dáud Khán, the Subahdár of Guzerat, to oppose his progress. The armies met, and Dáud was killed in the battle. Farukhsiyár then incited the Márháltás to do their best to keep Husain Ali occupied as long as possible. They needed no such instigation. They troubled and harassed Husain Ali just as they had done Aurangzeb. But Husain Ali, anxious to return to Delhi, **Treaty with the Márháltás.** made peace with the Márháltás (1717). The terms were that Rájá Sáhu should get back all the places included in the kingdom of Sívájí, and receive the *chauth* and *sardesmukh*, that is the fourth and tenth of the revenue of all the Subahs in the Deccan, and that he should pay a tribute of ten lakhs of rupees a year and keep a contingent of 15,000 horse always in readiness for the imperial service. Immediately after the peace had been concluded Husain Ali left for Delhi, accompanied by 10,000 Márháltá horse.

About this time Farukhsiyár was engaged in a conspiracy with a number of umaráhs for the ruin of the Saiyyad brothers ; but his cowardice and vacillation so disgusted the nobles that they joined Abdullá. Husain Ali reached Delhi when the conspiracy had already fallen through, and had no difficulty in gaining possession of the palace and putting an end to Farukhsiyár's life (1719). Within six months of this event, **Death of Farukhsiyár.** the Saiyyads raised two scions of Bahádur's family to the throne in succession, but both of them died of consumption. The brothers then made Muhammad Sháh, a grandson of Bahádur Sháh, emperor, in September 1719, and carried on the government in his name. Saiyyad Abdullá was indolent and fond of pleasure, and entrusted the management of affairs to Ratan Chánd, an Ágarwálá Baniá, who conducted matters in the interests of his master with fidelity. The Musalman umaráhs were jealous of the power of this Hindu and rebelled several times. There were, in fact, rebellions in every direction, to which the Saiyyads put an end by giving the rebels what they wanted. But at last Chin Kalich Khán, their mortal enemy, rebelled.

Chin Kalich Khán was the son of Aurangzeb's favourite

general, Gházi Khán, and was engaged in the wars in the Deccan. As he had many friends in that country, the Saiyyads recalled him and compelled him to take up the governorship of Moradabad. ^{The Nizam becomes independent.} This annoyed him, and he was the first to join Farukhsiyár in his conspiracy against the Saiyyads; but he was also the first to desert him, in expectation of high rewards from the Saiyyads, and was enraged when they gave him the Subahdárship of Málava, instead of that of the Deccan. He stormed the fort of Asirgarh and collected his adherents there. The Saiyyads sent an army from the north and another from the south. But he defeated both of them and assumed the Subahdárship of the Deccan (1721). His was, in fact, the first independent kingdom that was established on the ruins of the Mughal empire. The kingdom is still in existence, and Chin Kalich Khán's descendants are still known as the Nizáms of Hyderabad, he having received from the Emperor of Delhi the title of Nizám-ul-Múlk (Deputy of the Empire).

The Saiyyads were greatly alarmed at the assumption of so much power by the Nizám, in defiance of their authority, and Husain Ali resolved to proceed in person to the Deccan. Muhammad Sháh was about this time engaged in a conspiracy with a Turkish nobleman, Muhammad Amin, and a Persian merchant, Sádát Ali. This was not unknown to Husain Ali, and he resolved to carry the emperor with him to the Deccan. He had, however, proceeded only a few stages from Delhi when a fierce ^{The Saiyyad brothers overthrown.} Kálmuk stabbed him to death. After the death of Husain Ali there was little difficulty in destroying his brother, Abdullá.

CHAPTER XV

MUHAMMAD SHÁH (1719-1739)

THE emperor now gained freedom and made Muhammad Amin vizier. On his death he sent for the Nizám and made him his vizier. The Nizám saw at once that the Delhi

empire was doomed. Soon coming to distrust his minister, the emperor tried to get him assassinated, but the attempt failed, and he left for his Subah in the Deccan. The emperor then made Kamrud dín Khán his vizier, and Sádát Ali Subahdár of Allahabad and Oudh. This was the origin of the Oudh family.

The Márháltás, not content with plundering the Deccan, now extended their operations to Málava and Guzerat. The emperor appointed Abhay Sinha, the Rájá of Márwar, Subahdár of Guzerat, and Giridhar Sinha, Subadár of Málava; but the Márháltás conquered both countries, killed Giridhar Sinha with his whole family, and drove away Abhay Sinha. Another Subahdár, Rájá Jay Sinha II., of Jaypur, made over Málava to the Márháltás and concluded peace with them. The whole country between the Narbadá and the Chambal was finally ceded to the Márháltás in 1738. In the following year India was visited by one of those calamities which had so often overtaken her.

In the beginning of the eighteenth century there were a succession of revolutions in Persia, at the end of which, Nádír, a soldier of fortune, belonging to the tribe of the Kazars, near the Caspian, took possession of Ispahán, the capital, and assumed the title of Sháh. Russia, Turkey, and Afghánistán felt the force of his arms. Emboldened by repeated victories over these powers, Nádír Sháh invaded India in the year 1739, solely with the object of plunder. Sádát Ali and the Nizám opposed his advance about a hundred miles to the west of Delhi, but without avail. Nádír encamped outside the walls of Delhi, and Muhammad Sháh came to pay him a visit. In his crown he wore the famous diamond, the Kohinúr. Nádír, seized with a desire to possess himself of it, gave him to understand that an exchange of turbans was regarded in Persia as a token of friendship. Thereupon Muhammad, with his own hand, placed the crown containing the Kohinúr on Nádír's head and received Nádír's turban in its place. While at Delhi, Nádír lived in the imperial palace, and a few days passed in peace. But the inhabitants of Delhi

insulted the Persian soldiers, pelted Nádir Sháh himself with stones, and even fired at him. Enraged at this, he ordered a wholesale massacre. From early morning to three o'clock in the afternoon the city was a scene of rapine and slaughter, and numbers of houses were set on fire. Filled with pity for his subjects, Muhammad begged Nádir to put a stop to the massacre, whereupon Nádir issued an order to stop it; and such was the discipline of his army that the order was immediately obeyed. Nádir plundered the treasury and seized all that it contained—money, jewels, and even the Peacock Throne—pillaged the houses of the wealthy, collected revenue from every Subah, and then, reseating Muhammad Sháh on the throne, and calling on the Indian umaráhs to obey his orders on pain of incurring his severe displeasure, retraced his steps to Persia.

Sack of
Delhi.

CHAPTER XVI

MUHAMMAD SHÁH (*concluded*) (1739-1748)

ON the departure of Nádir Sháh it was found that the Nizám and the Márháttás had already possessed themselves of the whole of the Deccan. Málava and Guzerat had separated from the empire. The Sikhs were very powerful in Sirhind and the Punjab. Bengal still paid the revenue punctually; but the emperors had no hold on the eastern provinces. Sádát Ali had made himself master of the provinces between Agra and Bengal. The Rohillas were virtually independent, even in the Subahs of Agra and Delhi. The Játs had already occupied a portion of the Subah of Agra. Kabul, Kandahár, and the districts to the west of Sindh had been annexed to Persia. In short, the emperor was Emperor of India only in name. He had a small army, but it was dispirited and disorganised, and his authority was nowhere obeyed beyond his palace. Raghuji Bhonslá, the Márháttá Rájá of Nagpur, invaded Bengal in 1742. The Subahdár, Ali Vardi Khán, appealed for help to the emperor, who ordered the Peshwa

to proceed to Bengal. The Peshwa promptly obeyed the order and expelled Raghuji, but he himself plundered the country. Ali Vardi Khán therefore discontinued the payment of revenue and became virtually independent. About this time the Rohilla Afgháns began to interfere in the affairs of Delhi, and one of the greatest enemies of India appeared in Afghánistán. This was Ahmad Sháh Abdálí. He was a favourite general of Nádír Sháh, and, on the dismemberment of Nádír Sháh's empire, had made himself master of Afghánistán and gradually conquered Kandahár, Balkh, Kásmír, and Sindh. Lahore soon fell into his hands, and he appeared on the western bank of the Sutlej, with the intention of crossing over to Hindustán, in 1748. But Prince Ahmad, Muhammad Sháh's eldest son, opposed him there with a large army and compelled him to retire. The vizier, Kamrud dín Khán, was killed in this battle; and the emperor, Muhammad Sháh, died a month afterwards. The Nizám and Rájá Sáhu also died in the same year. Thus all the leading men who had swayed the destinies of India since the death of Aurangzeb died about the same time.

Ahmad Sháh
Abdálí.

CHAPTER XVII

SUCCESSORS OF MUHAMMAD SHÁH (1748-1762)

ON ascending the throne, Prince Ahmad appointed Sáfdar Jang, the nephew and heir of Sádát Khán, to the viziership, which had fallen vacant through the death of Kamrud dín Khán. The vizier tried his best to put down the Rohillas, for the safety both of Delhi and of Oudh (1750). But they defeated the united armies of the emperor and the vizier (1751). In despair the latter invited the assistance of the Márháttás, who greatly harassed the Rohillas. Ahmad Sháh Abdálí returned to India in 1751. Lahore fell into his hands, and he threatened to attack Delhi. This terrified the inhabitants, who had the atrocities of Nádír's invasion still fresh in their memory. To avert the danger,

His second
invasion.

the emperor formally made over the Punjab to the invader. The vizier was much opposed to the cession, and this created a breach between him and the emperor, who thereupon took the advice of Gházi-ud-dín, the grandson of the Nizám, and, with the assistance of the Márháltás, drove the vizier out of Delhi. Shortly afterwards, in 1754, Gházi-ud-dín murdered Ahmad Sháh and raised a son of Jahándár Sháh to the throne, under the title of Álamgír II. Ahmad Sháh Abdálí entered India for the third time in 1756 and presented himself before the gates of Delhi. The city was plundered and sacked, and Álamgír threw himself on the conqueror's mercy. Ahmad married a Mughal princess and caused another princess to be married to his son; and, to save the emperor's life from the machinations of Gházi-ud-dín, he appointed Najimuddaulá, a Rohilla chief, commander-in-chief of the imperial forces. Gházi-ud-dín therefore sought the assistance of the Márháltás. Rághava, the Peshwa's brother, took possession of Delhi; and Prince Ali Gauhar and Najimuddaulá were forced to save themselves by flight. Adína Beg, Abdálí's inveterate enemy, invited Rághava to the Punjab, which he soon overran. He appointed a Márháltá its Subahdár in 1758. The Afgháns thereupon fled to their own country. The Márháltás began to talk of establishing a Hindu empire; and there was, in fact, no power in India at that time that could successfully cope with them. But it was not long before two foreign powers appeared at the opposite extremities of Hindustán and put an end to the Márháltá hopes. These were the British in the east and the Afgháns in the west.

Affairs at
Delhi.

The Abdálí
sacks Delhi.

The
Márháltás
conquer
Lahore.

At the time of the Márháltá invasion of the Punjab, Abdálí was engaged in the north-eastern portion of his dominions. On his return to the capital he felt it to be necessary to put down the Márháltás; and, re-entering India in the beginning of September 1759, found the Punjab an easy conquest, and advanced to Shaharanpur. Thereupon Gházi-ud-dín put the emperor to death (1759); but the emperor's son, who was then in Behar, assumed the title of

Sháh Álam II., and proclaimed himself emperor there.

Fourth
invasion of
Ahmad Sháh.

Ahmad Sháh met and defeated a detachment of the Márháltás, but they pushed forward a large army against him, under the command of Sadásíva Ráo Bháo. Sadásíva rashly resolved to risk a pitched battle, contrary to the custom of the Márháltás and against the advice of the experienced Márháltá chiefs, especially of old Malhar Ráo Holkar. In response to Abdálí's appeal to the Indian Musalmans, the Subahdár of Oudh and the Rohillas joined him. Both parties prepared for a decisive action, but neither ventured to begin. Both entrenched their camps. Ahmad Sháh paid for his supplies, and he had plenty; the Márháltás collected their supplies by plunder, and there was such scarcity of food in their camp that Sadásíva Ráo sued for peace. But the Muhammadans, at the instance of Najimuddaulá, who pointed out the danger to the Indian Musalmans if the Márháltás remained in power, refused to grant it. Sadásíva had no alternative now but to risk a battle, and on the 6th January 1761 he advanced towards the Muhammadan camp under a well-sustained cannonade. His Muhammadan general, Ibráhim Khán Gárdí, attacked the Rohillas with such impetuosity that they were compelled to abandon the field. The

Third battle
of Pánipat.

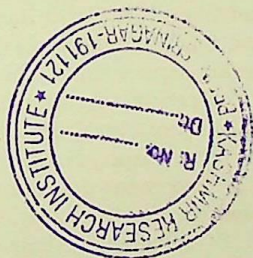
Márháltás seemed on the point of gaining the victory when Abdálí advanced with his Afgháns, having sent another body of soldiers to attack the Hindus in the rear. In a moment the whole scene was changed. The Márháltás fled precipitately from the field, hotly pursued by Ahmad Sháh. Sadásíva Ráo and Visvás Ráo were killed in the action, and Ibráhim Khán Gárdí was placed in confinement for accepting service under the Hindus. Thus in the course of a day the political future of India was entirely changed.

The history of the Mughal empire may now be brought to a close. The emperors had become absolutely powerless, and were dependent either on the Márháltás or on the Afgháns even for their personal safety. Though the Mughal empire had ceased to exist, it may not be uninteresting to give here a short account of the imperial family.

The fall of
the Mughal
empire.

In 1765 Sháh Álam II. granted the Diváni of the provinces of Bengal and Behar to the East India Company, which agreed to pay him twenty-six lakhs of rupees a year, and made over to him the provinces of Korá and Allahabad on condition of his remaining under British protection. For some years Sháh Álam II. held his court at Allahabad and enjoyed peace. But in an evil hour he listened to the advice of the Márháttás and repaired to Delhi to gratify the empty vanity of sitting on his ancestral throne. The English thereupon discontinued his pension and sold Korá and Allahabad to the Nawáb of Oudh (1772). The Márháttás were at best lukewarm friends to him, and at last the ruffian, Rohilla Ghulám Kádir, blinded and imprisoned him (1787). The English gained possession of Delhi, freed him from confinement, and granted him a pension in 1803. On his death in 1806, his son, Akbar II., was acknowledged emperor and heir to the pension. On Akbar's death, in 1837, the same privileges were accorded to his son, Bahádur Sháh II. But Bahádur joined the Sepoy Mutiny in 1857, and for this crime he was banished to Rangoon, where he died in 1862. The title of Emperor of Delhi was abolished after the Mutiny.

The subsequent history of the Imperial family.



BOOK VI

REVIVAL OF THE HINDUS

INTRODUCTION

THE Pathán emperors held the greater part of northern and nearly a third of Southern India in military occupation.

Condition of India under the Pathán emperors. Colonies of Afgháns, or Muhammadan mercenaries from Central Asia, kept the great centres of Hindu power and influence in check. The rest of the country was left almost to itself, and was rarely

interfered with, if the Hindu Rájás owned a nominal allegiance and paid a nominal tribute. Defiance always led to hostilities, and wars were carried on with great brutality. But still there were out-of-the-way places all over India where, protected by mountains, forests, or rivers, the Hindu Rájás defied the power of the Muhammadans and developed types of civilisation on the ancient Hindu model, but greatly modified by the surrounding Muhammadan influence.

The dismemberment of the Pathán empire had simply the effect of decentralising Muhammadan power, and, instead of one, there arose nearly a dozen Muhammadan capitals. Immigration of sturdy and powerful races from Central Asia still continued unabated, and these, being distributed over a dozen capitals, kept the country in a perpetual tumult; for it was to these small Muhammadan kingdoms that the Hindus owed the loss of their mountain fastnesses. During the fifteenth and sixteenth

centuries, the principalities of Tipará, Kamatpur, Birbhúm, Orangal, Champánagar, Orissa, and others succumbed to the influence of these Muhammadan kingdoms. But during these very centuries friendly intercourse seems to have sprung up between the Hindus and their conquerors. The fierce spirit of proselytism, which characterised the Muhammadans during the imperial Pathán period, the spirit to which we owe the conversion of nearly a third of Bengal, half the Rájput races, the greater part of Káśmir, and vast tracts in Málava, Guzerat, and the Deccan, had, to a great extent, abated. Intermarriage with the Hindus, their employment as military leaders and in the higher offices of the State, and the adoption of various Hindu customs by numerous Muhammadan families, marked the beginning of an amalgamation of the races; or, at least, of mutual toleration.

Mutual
toleration.

Akbar, with a profound insight into human character, adopted a policy which simply emphasised this spirit of toleration. Friendly intercourse increased; the Muhammadans began to respect and reverence learned Bráhmans and Sannyásís; while the Hindus also had recourse for spiritual instruction to Muhammadan Pirs and Fakirs. The thrifty Hindus began to grow in wealth and power, and became an element of strength in the Mughal empire. The small Hindu principalities that still retained their independence, shared in the general prosperity of their co-religionists in the Mughal empire; and it often happened that these independent chiefs accepted military service under it. If the policy adopted by Akbar had continued to be the accepted policy of the Mughal emperors, the destiny of India would have been very different. But circumstances forced Aurangzeb to adopt a pronounced Muhammadan policy, which estranged his Hindu subjects and the friendly Hindu chiefs. The Rájputs revolted; the Játs created disturbances in the immediate vicinity of the capital; the Sikhs, unable to bear a most inhuman persecution, took a religious vow to be avenged of their wrongs; the wild tribes everywhere made common cause with the Hindus; and the

Akbar's
policy of
conciliation.

Intolerance of
Aurangzeb.

Márháttás determined, not only to establish an independent kingdom in the Muhammadan territories themselves, but to sap the very foundations of the Mughal empire by carrying violence and rapine from one end of it to the other.

Beyond the limits of the Mughal empire, that is, in the extreme north and south of India, as well as in the forests of Central India, the activity of the Hindus was very great. In the Himálayan provinces it led to the foundation of the Gurkhá kingdom, and in the south to the consolidation of the power of the Maisúr State. Central India, never conquered by the Muhammadans, fell, to a great extent, into the hands of the Márháttás. The latter part of the seventeenth and the whole of the eighteenth century form a period of the revival of Hindu influence in the politics of India. It is proposed here to give a history of this revival with its consequences. It will be necessary, therefore, so far as the limited space at my command permits, to give the history of the Márháttás, Sikhs, and Gurkhás. Of these, the Márháttás were the most powerful.

CHAPTER I

śivájí

THOUGH the Márháttá country was annexed to the Muhammadan empire, yet there were many small independent Hindu kings

The Márháttá country under the Musalmans. who reigned in the Sahyádri and in the Konkan. After a severe struggle of over nearly two centuries, the Muhammadans, under Mahmúd Gáwán, at last succeeded in subjugating these almost inaccessible strongholds of Hindu independence.

Though the country was subdued, the collection of revenues here remained entirely in the hands of the Hindus, as in the other provinces of the Báhmaní kingdom. Every village was under the charge of a revenue officer named *Grámádhikári*, and every district under a *Deśádhikári*, *Deśamukhya*, and

Deśapāndya, who received a tenth of the revenue as sardes-mukhi, or the dues of a deśamukhya. After the fall of the Bāhmanī dynasty, the Hindu deśamukhyas in Mahārāshtra became subordinate to either the Nizām Shāhī or the Adil Shāhī dynasties. They used to collect revenue, garrison hill forts, and, in time of war, to fight under the standard of some Muhammadan general. Many of the deśamukhyas obtained extensive jāgirs for distinguished services. Seven large Mār-hāttā jāgirdārs served the Bijapur, and two the Ahmadnagar State. Of the former, the Sawants of Wari still continue to rule a small sea-coast territory as feudatories of the British Empire. Of the latter the more powerful were the Yādavas of Sindhkeir, believed to have been descended from the Yādavas of Devagiri. This family was allied by marriage to that of the Bhonslās; and, as both the families served under the Ahmadnagar State, a friendly feeling always subsisted between them. Shāhjí Bhonslá was married to the daughter of Lukhjí Yádava Ráy, and Śivájí, the founder of the Mār-hāttā power, one of the children of this marriage, was born in 1627.

The great
Mār-hāttā
families.

Málik Ambar, the Abyssinian chief, has already been mentioned in connection with the history of Ahmadnagar. Shāhjí, his right-hand man, was a military genius, and had also considerable talents for civil administration. On the fall of Málik Ambar's party, Shāhjí set up a scion of the Nizām Shāhī dynasty and tried to revive the Ahmadnagar State; but failing in this, he left Ahmadnagar, which was annexed to the Mughal empire, and accepted service under the Bijapur State. He was employed in subjugating the Karnátik on behalf of Bijapur, and succeeded in establishing a small principality in Southern India, with its capital at Tanjore. This was at first dependent on Bijapur, but its independence was acknowledged in 1679. Poona formed the nucleus of Shāhjí's hereditary jāgir in the Mār-hāttā country, and he retained possession of it through all the varying fortunes of the kingdoms of Bijapur and Ahmadnagar. When leaving the Mār-hāttā country for the Karnátik, he placed Poona under the charge of an experienced officer, Dádájí Kondeo, who was also appointed guardian of his youthful son,

Shāhjí.

Śivájí's
minority.

Śivájí. Śivájí soon became an excellent horseman. He was trained in orthodox Hindu fashion. The stories of the Rámáyana and the Mahábhárata inspired him with respect for everything that was good in Hinduism; and he vowed "to protect the Bráhmans and kine even at the risk of life." In the valleys adjoining Poona there lived the wild tribe of the Máwális. Dádájí tried to reclaim them; but Śivájí converted them into soldiers.

On the death of Dádájí, Śivájí assumed the management, not only of Poona, but also of all the possessions of his father in the Márhátá country. He employed the entire resources of the jágir in increasing his army and in furnishing it with arms and accoutrements. As

Śivájí as a
jágirdár.

the jágir contained no hill fort, he, in 1646, took possession of Torna, which belonged to the King of Bijapur, whose anger at this act he succeeded in appeasing. In quick succession Śivájí

Capture of
hill forts.

built Ráygarh; obtained possession of Sinhagarh by bribing the Muhammadan governor; and usurped Purandar under the pretext of settling a quarrel between its various claimants. All these were strong hill forts, and their possession emboldened Śivájí to such a degree that

Quarrels with
Bijapur.

he ventured to plunder a convoy of treasure belonging to the Bijapur State. On this, the king sent for Sháhjí from the Karnátik, cast him into prison, and threatened to wall up its door unless Śivájí submitted. In vain did Sháhjí represent that Śivájí was not only a rebellious vassal, but also a rebellious son. The king would not listen. At this juncture Śivájí wrote a humble letter to Sháh Jahán, offering to transfer his allegiance to him. Frightened at this bold policy, the King of Bijapur released Sháhjí from prison; and in a short time, at the intercession of his Hindu minister, Murári Panth, allowed him to proceed to the Karnátik.

On the release of his father, Śivájí plundered the Mughal territory; and secured a treasure of three lakhs of rupees and three hundred horses. These formed the nucleus of the famous *Bargir* (Márhátá horsemen), the terror of all India for over a hundred and fifty years. He admitted Muhammadans into his army; and, with

Plunder of
Mughal
territories.

their help, conquered the whole of the Konkan, with the exception of Bombay, Goa, and Jinjira, belonging to the British, the Portuguese, and the Abyssinians respectively.

The King of Bijapur, enraged at the loss of the Konkan, sent Afzal Khán, a haughty Pathán general, to put down Śivájí. Afzal Khán was offended at being sent against so insignificant an enemy, and Śivájí, ^{Afzal Khán against him.} on his part, gave out that he was very much afraid of Afzal Khán's power. He, however, bribed a Bráhmaṇ officer of Afzal, and through him arranged a private interview, in which he treacherously killed Afzal with a deadly weapon called *Bághnakh* (tiger's claw), which he carried concealed in his hand. On the death of the general and the dispersion of his army in 1659, the king himself took the field against ^{Takes revenge on Bájí} Śivájí. But a fresh disturbance in the Karnátik ^{Ghorpure.} compelled him to leave the war in the Konkan in the hands of Bájí Ghorpure, who, some years before, had treacherously arrested Sháhjí and brought him a prisoner from Tanjore to Bijapur. Śivájí suddenly attacked Ghorpure's capital; sacked it; put him to death with his whole family; and shortly after removed his own capital to the impregnable fort of Ráygarh.

The famous general, Sháyista Khán, was sent against Śivájí by the Mughal emperor in 1661. Sháyista Khán captured several hill forts and fixed his residence at Sháhjí's house at Poona. But Śivájí attacked the house ^{War with the Mughals.} at night and killed his son, and Sháyista Khán narrowly escaped with his life. After this Śivájí plundered Surat, led a piratical expedition against Barsilor, one of the rich seaports of the Bijapur kingdom, and returned to his capital laden with booty. He assumed the title of Rájá and began to coin money in his own name in 1664. Incensed at these reverses, Aurangzeb sent Dilir Khán and Rájá Jay Sinha to the Deccan. They began vigorous operations against Śivájí, who, greatly alarmed, listened to Jay Sinha's advice and proceeded to Delhi. How he was ^{Śivájí goes to Delhi.} received there, has already been narrated. To conciliate him Aurangzeb conferred on him the title of Rájá and returned to him the territories conquered by the Mughals,

while the kings of Golconda and Bijapur granted him the fourth and the tenth of the revenues of their kingdoms. Thus secure in his own kingdom, Śivájí directed his attention to its civil and military administration.

Śivájí used to pay his soldiers monthly salaries from his treasury, and never allowed their pay to fall into arrears; but

His system of administration. they had no claims to the plunder, which was credited to the State. He collected revenue according to the old Hindu custom and never

allowed arrears to accumulate. He prohibited the collection of extra cesses. If a high officer or a Bráhmaṇ became his prisoner of war, he would release him without ransom. His council consisted of eight *Pradháns*, or chief ministers, with the Peshwa for their head, or *Mukhya-Pradhán*. The *Senápati*, or commander-in-chief, was also one of the *Pradháns*. A learned Pandit thoroughly versed in the various Śástras was another of them, with the title of *Nyáyadriś*, or "overseer of justice." These and other civil arrangements occupied Śivájí for two years, at the end of which time he again undertook military operations against the Mughals. Aurangzeb had issued orders to his son, Prince Sháh Álam, to arrest Śivájí.

War with the Mughals.

On hearing this, Śivájí lost no time in taking the hill fort of Sinhagarh and occupying Kalyán. He also plundered Surat for the second time in 1670.

Aurangzeb made several changes in the command of the Deccan, which gave the Márháttás fresh opportunities for extending their plundering expeditions.

Sháhjí died in 1671. Three years afterwards Śivájí ascended the throne at Ráygarh with great pomp and assumed

Śivájí in Karnátik.

the title of Mahárájá. In 1677 Śivájí proceeded to his father's kingdom of Tanjore, now ruled by his step-brother, took possession of his share of

the paternal kingdom, and conquered several places belonging to the Muhammadans. In 1679 the Mughals laid siege to Bijapur, the king of which applied to Śivájí for assistance; and Śivájí plundered the Mughal provinces behind the besieging army so effectually that they had to raise the siege. The King of Bijapur, grateful for the services so promptly rendered, acknowledged him as the independent Rájá of

Tanjore and the neighbouring districts. Śivájí died in 1680, at the age of fifty-three.

Śivájí was the son of a mere jágirdár; but by his energy, tact, intelligence, and military skill he not only founded a new Hindu kingdom, but inspired the Márháttás with a spirit of resolute perseverance and indomitable courage, and turned a race of peaceful cultivators into a warlike nation. The majority of the great jágirdárs amongst the Márháttás remained loyal to the Musalmans, and only a small minority joined his ranks. But every Hindu wished well to Śivájí and rendered him assistance, direct or indirect. Beyond the limits of the Márháttá country also, the Hindus had acquired great influence. Murári Panth at Bijapur and Madan Panth at Golconda were right-hand men to the Sultans; and the Musalman kings often relied on their Hindu generals. But none of the influential Hindus ever attempted to assert their independence. It was Sháhjí and Śivájí who resolved upon throwing off the Muhammadan yoke; in this Sháhjí failed, but Śivájí succeeded. The kingdom founded by Śivájí may be said to have been annihilated shortly after his death; but the national spirit which he had infused into the hearts of the people of the Márháttá country created a great revolution throughout India, and ultimately destroyed the Muhammadan supremacy and the Mughal empire.

His
character.

CHAPTER II

SUCCESSORS OF ŚIVÁJÍ (1680-1720)

Śivájí's eldest son, Śambhají, a young man of a turbulent and licentious character, had been imprisoned in the fort of Pánálá by his father for misconduct. The Márháttá chiefs were not well disposed towards him, and efforts were made to keep the news of Śivájí's death secret. Śambhají, however, succeeded in obtaining the news; took possession of the fort of Pánálá; collected his adherents; presented himself at Ráygarh; ascended his father's throne;

Sambhají.

and imprisoned and killed many who had plotted against him. Instead of carrying on the war with the Mughals vigorously, Śambhajī employed the first few years of his reign in fruitless attempts to conquer Goa and Jinjira, which had defied the power even of his father. Aurangzeb destroyed the kingdoms of Golconda and Bijapur, Śambhajī looking on as an indifferent spectator. The affairs of the Márháttá State now fell into disorder. Remittances of revenue from the Karnátik ceased; the proceeds of plunder no longer reached the treasury and the hoarded treasure of Śivájī became exhausted. Śambhajī enhanced the rents of the cultivators; but this merely spread discontent among the Márháttás. How, in this state of things, Aurangzeb attacked Śambhajī has already been described.

On Śambhajī's death, in 1689, his son, Śivájī II., a minor, was raised to the throne, and his brother, Rájá Rám, became regent. Aurangzeb now entrusted the conduct of the war against the Márháttás to Zulfikár Khán.

Rájá Rám
regent.

A Márháttá chief betrayed the capital, Ráygarh, into the hands of the Mughal general, and Śivájī II. and his mother were taken prisoners. Aurangzeb kept them in confinement in his own seraglio. He used to call Śivájī and Śambhajī thieves; so he gave the youthful Śivájī the name of Sáhu, or honest man, by which name Śivájī II. is known in history. Aurangzeb liked Sáhu, got him married twice in his own camp, and granted him extensive jágirs; but he never relaxed his efforts for the destruction of his kingdom. One by one, he captured almost all the hill forts in the Konkan.

Rájá Rám, in despair, fled to the Karnátik, and established his headquarters at Ginji. He created a new appointment, namely, the *Pratinidhi* (or substitute to represent the king in his absence). As soon as the Konkan was completely subjugated, Zulfikár Khán was directed to invest Ginji. Up to this time the Márháttás had been satisfied with collecting the chaith and sardeśmukhí, the

Rájá Rám
king.

Siege of
Ginji.

fourth and tenth of the revenue respectively, from the Mughal territories. The sardeśmukhí belonged to the king and the chaith was credited to the State. But Rájá Rám invented a new impost called *Ghásdání*

(forage money) to encourage the plundering chiefs. Rám Chander Panth was sent to the Konkan to reconquer the Márháttá forts, and did so with considerable success. The Márháttás began to plunder the supplies of the besieging army at Ginji with such effect that Zulfikár Khán was at last compelled to beg Rájá Rám to allow him to remove his camp to Wandewash. When Aurangzeb heard of this proposal, he pushed his camp on to Bijapur and sent a strong reinforcement to Ginji. The siege operations were carried on with vigour, and Ginji fell into the hands of the Mughals in 1698, but Rájá Rám escaped to the Konkan.

At the suggestion of Rám Chander Panth, Satára was made the capital of the Márháttá kingdom. But Rájá Rám never stayed anywhere long. He sent Kunde Ráo Dhábári to Guzerat and Pársvají Bhonslá to Berar War in the Konkan. to collect the Márháttá dues, and thus laid the foundations of the Márháttá kingdoms of Baroda and Nagpur. Aurangzeb now split up his army into two divisions, and, assuming the command of one of them, laid siege to the Márháttá forts. The command of the other was entrusted to Zulfikár Khán, with instructions to engage the Márháttás in the open field, and to prevent their ravaging the country. Aurangzeb took Satára and many other hill forts, Rájá Rám's death. and on one occasion Zulfikár pursued Rájá Rám so closely that he reached the fort of Sinhagarh, simply to die of exhaustion, in 1700.

Rájá Rám's eldest son became king, under the title of Śivájí III., and his mother, Tára Báí, regent. Tára Báí travelled constantly with her young son from one hill fort to another. She convened a meeting of Śivájí the Third. her *Sardárs* (chiefs), explained to them the dangers to which they and their country were exposed, and exhorted them to do their best to save their country from its enemies. They responded enthusiastically to her call, and succeeded in reconquering a large number of hill forts before the death of Aurangzeb in 1707. But the Mughals set Sáhu Rájá Sáhu. at liberty, in order to sow dissensions amongst the Márháttás, and in this they succeeded. Many of the Márháttá Sardárs took up the cause of Sáhu when he ascended the

throne at Satára in 1708. But Tára Báí also had her adherents, and determined to support the cause of her son.

Civil war. This gave rise to a civil war; and the Mughals tried to weaken both parties by supporting their claims alternately. In 1712 Tára Báí's son died, and her adherents raised Sambhaji II., the second son of Rájá Rám, to the throne, and continued the civil war. In 1717 Saiyyad Husain Ali acknowledged Sahu as the king of the Márháttá and made a treaty with him. This gave Sahu a preponderating influence in the Márháttá country; but Sambhaji occupied the greater portion of the Sahyádri and established his capital at Kolhápur, and the civil war continued.

Bálaji Bisvanáth Bhatta, a Konkan Bráhmaṇ, having greatly distinguished himself about this period by his ability in collecting revenue, Rájá Sahu appointed him *Peshwa* (*lit.* one who places papers before the king, that is, the Chief Minister), and succeeded, with his assistance, in obtaining favourable terms from the Mughals.

The subsequent history of Śivájí's family. Bálaji accompanied Husain Ali with 10,000 horse to Delhi, and obtained from the emperor a ratification of the treaty made with that officer. On his return to Satára, Bálaji greatly improved the arrangements for the collection of the various kinds of revenue. He died in 1720, and was succeeded in the office of Peshwa by his son, Báji Ráo. Sahu recognised Kolhápur as an independent kingdom in 1730, and thus brought the civil war to an end. Rájá Sahu died in 1748. The whole power of the Márháttá State had already passed into the hands of the Peshwa, and he, on the death of Sahu, raised Rám Rájá, a grandson of Rájá Rám, to the throne and governed the Márháttá empire in his name. The new Rájá possessed no power. Even the fort of Satára was garrisoned by the Peshwa's soldiers. The British annexed the Peshwa's territories and granted the Rájá of Satára independence in 1818. The last king died without issue (1848), and Satára became a British district; but the descendants of Śivájí are still reigning at Kolhápur.

CHAPTER III

BÁJÍ RÁO PESHWA (1720-1740)

BÁLÁJÍ BISVANÁTH BHATTA was the founder of the Peshwa family. But the man who made the Peshwa the real head of the Márháttás and the Márháttás the greatest power in India, was Báji Ráo, the eldest son of Bisvanáth Bhatta. He was handsome, modest, and popular, and acquired great aptitude for both civil and military pursuits at an early age. He was resolved to destroy the Mughal empire and to establish a Hindu empire in its place. He was the first Márháttá to penetrate into Hindustán with a view to establish Márháttá ascendancy there. Senápati Dhábári and Pratinidhi Sripati Ráo were his great rivals. The Senápati had established himself in Guzerat, and the Pratinidhi had his headquarters at Satára. The Nizám also was an enemy of Báji Ráo. He endeavoured to help both the Senápati and the Pratinidhi against him ; but in both these attempts he failed. The Senápati lost his life in battle, and Báji Ráo got the upper hand in Guzerat, where he appointed Dhábári's infant son as Senápati, and Piláji Gaekwar, the founder of the Gaekwar family of Baroda, as his assistant. The Pratinidhi lost his credit with Rájá Sáhu, who made Báji Ráo Subahdár of the Konkan and supreme adviser at Satára. The Nizám had to pay heavily for helping the Senápati and the Pratinidhi. After discharging all the Márháttá dues, he paid a visit to Báji Ráo's camp and induced Báji to invade Hindustán. The Subahdár of Málava invaded Bundelkhand, the Rájá of which invited Báji Ráo to come to his assistance. Báji Ráo, who was then in Málava, promptly complied with his request and drove the invader out of Bundelkhand ; and the Rájá gratefully made over to him the province of Jhansi in full sovereignty. Kunhaji Bhonslá of Berar, showing signs of disaffection, was confined in the fort of Satára, and Raghuji Bhonslá, the founder of the Nagpur family, favourite of Rájá Sáhu, was sent to watch the Márháttá interests in Berar. Báji Ráo, having thus

Báji Ráo
Peshwa.Jhansi
acquired.Raghuji
Bhonslá.

succeeded in consolidating his power over all the Márhátá chiefs, turned his attention elsewhere. At the head of a large army, he marched into Málava, whence he wrote to Muhammad Sháh, urging him to formally grant him the powers he had assumed in Guzerat and Málava, and followed up his letter by plundering Hindustán up to the gates of Delhi. Khán Daurán, the vizier, from Delhi, and Sádát Ali from Oudh, proceeded to oppose the Márhátás, and with their united armies succeeded in checking Báji's progress for a time, but he came again and again and plundered the suburbs of Delhi in order to show the Mughals that they were powerless against him.

Crosses over
to Hindustán.

These events convinced the emperor of the helplessness of his position, and he wrote to the Nizám, soliciting him to accept the viziership. He was appointed to the Subahdárship of Málava and Guzerat in addition to that of the Deccan, and all the tributary princes were ordered to join his army.

The Nizám
becomes
vizier of
Delhi.

The Nizám encamped at Bhopal. Báji Ráo completely surrounded the encampment with 80,000 horse. The supplies were cut off and the transport animals carried away. The Nizám expected a reinforcement from the Deccan, but Báji Ráo's brother advanced with the Rájá's body-guard to prevent it crossing the Tápti. The sufferings in the invested camp became intolerable. It was protected by artillery, but

Cession of
Málava to
Báji Ráo.

Báji Ráo discreetly kept out of its range. The Nizám, at last, agreed to give Báji Ráo the Subahdárship of Málava, to cede to him all the territories between the Narbadá and the Chambal, and to pay him fifty lakhs of rupees from the treasury of Delhi (1738).

In the following year, while Nádir Sháh was engaged in plundering Delhi, Báji Ráo and his brothers wrested the islands of Salsette and Bassein from the Portuguese. The Nizám, according to his promise, made over Málava and the other provinces to Báji Ráo, who divided the country between his generals, Ranaji Sindhia and Malhar Ráo Holkar. This is the origin of these two great families, who still rule Málava as feudatories of the British Empire. About this time, Báji Ráo resolved to punish

The Houses
of Holkar
and Sindhia.

Raghují for disobedience to the Rájá's orders to proceed to Bhopal and for plundering Allahabad without permission. Raghují, however, saw the storm gathering and bent before it. At an interview with Báji Ráo it was resolved that Raghují should invade the Karnátik and plunder it, while Báji Ráo conquered the Deccan. But before these proposals could be carried into effect, Báji Ráo died, in 1740.

The early death of Báji Ráo was one of the greatest calamities that befell the Márháttá empire. Both at home and abroad, he had numerous enemies; but none of them were successful. The king was not always favourably disposed towards him, and he had often to undertake expeditions at his own risk. Owing to this, during the last years of his life, he became greatly involved in debt. His creditors often sat *dharná* at his door (*i.e.* they declared that unless the debt were paid off they would take neither food nor drink; and in accordance with the rules of hospitality, the debtor also had to fast). A bold military leader and a successful civil administrator, he was in the habit of generously rewarding merit. Many of his followers became great rulers. He was ambitious beyond measure. In one of his speeches in the council of Rájá Sáhu, he boldly bade his Márháttá compeers strike at the withered trunk, and the branches would fall off of themselves. The eloquence and earnestness with which he pressed his advice, on another occasion, to carry the Márháttá standard beyond the Narbadá, moved the Rájá so strongly that he exclaimed; "You are the worthy son of a worthy father, you will plant it on the Himálayas."

Báji Ráo's
character.

CHAPTER IV

BÁLÁJÍ BÁJÍ RÁO (1740-1761)

RAGHUJÍ's expedition to the Karnátik was eminently successful. Rájá Sáhu appointed Báláji Báji Ráo, the able son of Báji Ráo, as Peshwa in August 1740, in spite of Raghují's opposition. The new Peshwa was

BÁLÁJÍ BÁJÍ
Ráo Peshwa.

exceedingly popular. In 1742 the Peshwa obtained from Rájá Sáhu the exclusive privilege of collecting the Márháttá dues from all the countries to the north of the Narbadá. The Subahdárship of Málava was his due after the death of his father, but the emperor granted it to another. Shortly after this, Bháskar Pandit, the Diván of Raghuji

Bhonslá, invaded Bengal by way of Rámgarh, defeated Ali Vardi Khán, the Subahdár, and obtained two crores and a half of rupees by plundering the house of the banker, Jagat Set. The emperor begged Báláji Báji Ráo to save Bengal, which he did promptly and effectually. In return, the emperor granted him the Subahdárship which he so much coveted.

Foiled in his enterprise in Bengal, Raghuji proceeded to Satára; and thither Damaji Gaekwar, who, on the extinction of the Senapati's line, had become the real ruler of Guzerat, also repaired. Báláji also presented himself at the capital and prevailed upon Rájá Sáhu to give judgment on the differences between himself and Damaji, and Raghuji. Rájá Sáhu made the following settlement. In return for the privilege granted in 1742, he now asked the Peshwa to part with Oudh, Behar, and Bengal, the privilege of collecting Márháttá dues from which provinces was granted to Raghuji; and Damaji was required to submit an account to the Peshwa of all the booty obtained in Guzerat. After this settlement, Raghuji proceeded to plunder Bengal, and Damaji the territories in Guzerat that still remained to the Mughals.

On the death of Rájá Sáhu in 1748 and the accession of Rám Rájá, the Peshwa made every arrangement for the maintenance of the royal household, and himself removed to Poona, which from this time became virtually the capital of the Márháttá empire. Rám Rájá agreed to accept everything done by the Peshwa as his own act. The arrangements with the various Márháttá chiefs

were confirmed; and they were satisfactory to all the chiefs with the single exception of Damaji Gaekwar, who was, however, compelled to make peace with the Peshwa on condition of dividing the present and

future possessions of the Márháltás in Guzerat equally with him. In accordance with this treaty Damají and Rághava, the brother and general of the Peshwa, led their combined armies against the defenceless Mughal territories in Guzerat; and Ahmadabad, the Mughal capital, soon fell into their hands (1755).

The Nizám died in 1748. His eldest son, Gházi-ud-dín, was the commander-in-chief at Delhi, and his second son, Násir Jang, assumed the Subahdárship of the ^{Násir Jang} Deccan. The Karnátik was convulsed with in- and Muzaffar Jang. ternal dissensions, and Násir Jang had to go there in person. The victory of Ambar put an end to the commotions; but one of the Pathán Náwabs of the Karnátik stabbed Násir Jang to death, and his sister's son, Muzaffar, was also assassinated a short time afterwards in 1751. On the death of Muzaffar, Salábat Jang, the third son of the Nizám, assumed the Subahdárship. Dupleix, the French governor of Pondicherry, greatly assisted him. He sent a number of French troops to Hyderabad under the French general, Bussy, and obtained a grant of the revenue of the Northern Circars for their maintenance. Bálájí Báji Ráo thought he saw a good opportunity for appropriating a portion of the Nizam's territories, by supporting the cause of Gházi-ud-dín against that of Salábat Jang, and the latter, acting under the advice of Bussy, led an army against Poona. Sadásíva Ráo, a grandson of the founder of the Peshwa family and Diván to the Peshwa, was sent against him, and he so effectually harassed the invading army by cutting off their supplies and stealing their transport cattle that they were obliged to fall back upon Ahmadnagar. Raghuji, too, took this opportunity to get possession of the forts of Gwailgarh, Nárnála, and Mánik Durg belonging to Salábat. Gházi-ud-dín came to Aurangabad about this time, and was joined by the Peshwa and a large number of the Deccan soldiers. Everything had been settled for his assumption of the Subahdárship, when in an evil hour he accepted an invitation from his stepmother, and was poisoned by her. Gházi-ud-dín's death made the position of Salábat Jang secure; but the Peshwa did not give up the districts in

Berar assigned to him by Gházi-ud-dín for the assistance rendered to him.

One of the officers of the Nizám made over the fort of Ahmadnagar to Sadásíva Ráo for a handsome bribe in 1759. This led to a war between Salábat Jang and the Peshwa. But Salábat was not prepared for the war, and was obliged to sue for peace, which was granted by the Márháttás on condition of his ceding to them the districts of Daulatabad, Bijapur, and Asirgarh, yielding a revenue of sixty-two lakhs of rupees.

Ahmadnagar
betrayed to
Sadásíva.

It was about this time that Rághava led a Márháttá army through Hindustán to the Punjab and appointed a Márháttá Subahdár at Lahore, the furthest point in the north which the Márháttá power had yet reached. But family dissensions proved the ruin of the Márháttá cause. Rághava returned from Attock, covered with glory, but without plunder. On the contrary, he brought home a debt of eighty lakhs of rupees; and for this failure to make the war pay he was blamed by his cousin, Sadásíva. This charge led Bálájí into appointing Rághava Diván and sending Sadásíva as commander against Ahmad Sháh Abdáli.

Rághava in
the Punjab.

A description of the battle of Pánipat has already been given. Bálájí was on his way with a large reinforcement to assist Sadásíva, and had already crossed the Narbadá when the news of the battle reached him. The Peshwa returned to Poona, to die of a broken heart in the course of six months. The Peshwas were at the zenith of their glory during the reign of Bálájí, and the Márháttá country attained great prosperity. This prosperity was due to the genius of Sadásíva and Rághava, but the empire of India was lost through their quarrels.

Events after
the battle
of Pánipat.

CHAPTER V

MÁDHAVA RÁO (1761-1771)

MÁDHAVA RÁO, the eldest son of Bálájí Báji Ráo, succeeded to the Peshwaship in September 1761. He was then only

seventeen, and Rághava, his guardian, conducted the affairs of the State. But in a short time the uncle and the nephew disagreed, and both Raghuji and the Nizám ^{The minority of Mádhava Ráo.} fomented the quarrel. Mádhava Ráo, though a minor, saw that family dissensions threatened to prove the ruin of the only Hindu kingdom in India, and, presenting himself alone at his uncle's camp, voluntarily became his prisoner. Nizám Ali, the fourth son of the Nizám, had already supplanted his brother, Salábat Jang. He was dissatisfied with the conduct both of the uncle and of the nephew; and urged Janaji Bhonsla, Raghuji's successor, to assume the leadership of the Márháttás, promising him his entire support. The Nizám and Janaji led their united armies to Poona, which they partially destroyed. Owing to the treachery of the latter, Rághava completely defeated Nizám Ali; who, however, came to the camp of the victor, and so flattered him that, contrary to ^{Rághava and Nizám Ali.} the general usage of the Márháttás, he let him off with the cession of a very small district. Mádhava Ráo displayed so much courage in the war, that Rághava sent him against Hyder Ali in 1763. Mádhava Ráo obtained great advantages over Hyder, and now had time to punish Janaji for his treacherous conduct in joining Nizám Ali and plundering Poona. He invaded his territory and appropriated a portion of it in 1766.

About this time, the British obtained possession of the Northern Circars from the Nizám, with whom they entered into an offensive and defensive alliance; Nizám Ali's object being, with their help, to destroy the Márháttá power. If Hyder Ali joined the confederacy, it would be formidable, and so Mádhava Ráo invaded Hyder's territories ^{Mádhava Ráo and Hyder Ali.} and compelled him to pay thirty-two lakhs of rupees as arrears of the Márháttá dues. Rághava attempted to divide the Márháttá possessions with his nephew in 1768, and was imprisoned and brought to Poona. After this event Mádhava Ráo took the administration into his own hands; and during the next three years he led several expeditions against Hyder and Janaji, and extended the Peshwa's dominions at the expense of those two

potentates. He sent his commander-in-chief, Bísuvájí Krishna, to Hindustán; and he, being joined by Holkar and Sindhia, levied contributions from the Rájput princes and even from the Ját Rájá of Bharatpur. He plundered also the whole of Rohilkhand in retaliation for the injury inflicted on the Márháttás by the Rohillas at the battle of Pánipat. Bísuvájí induced Sháh Álam to renounce the British protection and proceed to Delhi in 1771. While Bísuvájí was still at Delhi, young Mádhava Ráo died of consumption, and his wife burnt herself on his funeral pyre. Mádhava Ráo's younger brother, Náráyan Ráo, recalled Bísuvájí to the Deccan.

It is doubtful whether the Márháttás ever had a better administrator than Mádhava Ráo. He was able, bold, and discreet. He had many enemies both at home and abroad; but he kept them all in check and succeeded in extending the Márháttá dominions up to Delhi. His selection of officers was always judicious, such able men as Rám Sástrí and Náná Farnavis being employed by him in the service of the State. Mádhava Ráo, though young, was absolutely fearless. On one occasion, Madájí Sindhia delayed at Poona only four days after he was ordered to march: Mádhava Ráo sent for him, rebuked him publicly, and compelled him to leave Poona within twenty-four hours. Fearless himself, he delighted in finding moral courage in others. On one occasion, Mádhava Ráo had no time to attend to public business on account of some religious ceremonies. Rám Sástrí, annoyed at this, prepared to resign. But Mádhava Ráo justified his conduct by saying that he was a Bráhmaṇ, and he had done what a Bráhmaṇ should do. To this Rám Sástrí's bold reply was: "The performance of religious ceremonies is, indeed, the duty of Bráhmaṇs, but not of those who rule empires. If you want to perform the duties of a Bráhmaṇ, descend from the *Masnad*." This sharp rebuke had the desired effect. Thenceforth Mádhava Ráo never again neglected public business for the sake of religious ceremonies. Every chief in those days was in the habit of exacting forced labour from his tenants. Mádhava Ráo abolished this system altogether, and, under the careful supervision of Rám Sástrí,

bribery in civil courts became almost unknown. The only fault in Mádhava Ráo's character was that he was hasty, and frequently failed to control his temper.

CHAPTER VI

MÁDHAVA RÁO NÁRÁYAN (1771-1782)

MÁDHAVA RÁO, on his death-bed, sent for his uncle, and, placing his younger brother, Náráyan Ráo, in his hands, exhorted him not to ruin the Márháttá empire by family dissensions. But, in the course of a few months, Rághava, acting under the advice of his wife, Ánandí Báí, assassinated Náráyan Ráo, and, in order to divert the attention of the Márháttás from this atrocious deed, made extensive preparations for a war against Nizám Ali. Rám Sástrí, convinced of his guilt, came to him and called upon him to take his trial at his court. On his refusal, he said: "The crime you have committed can be expiated only with life. Your family shall never prosper. I will not enter Poona so long as you rule, and I will never accept public service under you." So saying, he left Poona and retired into private life.

Murder of
Náráyan Ráo.

Rám Sástrí's
curse on
Rághava.

Though Rám Sástrí resigned his appointment as Pandit Ráo, others continued at their posts. Rághava was very successful in his operations against Nizám Ali. The cunning Nizám Ali, however, adopting an attitude of humility, visited him in his camp, and placing the subahdár's seal in his hand, asked him to take any portion of his territories he chose; and Rághava, in a fit of generosity, returned the seal, saying he would take nothing. Nizám Ali returned to his capital, well pleased; but the Márháttás were greatly discontented. Sukha Rám Bápu, Náná Farnavis, and other old servants returned to Poona; and, raising the posthumous child of Náráyan Ráo to the throne, governed the Márháttá State in his name. The child was Mádhava Ráo Náráyan. All the old servants of the State joined his party, and Sindhia supported him.

Mádhava Ráo
Náráyan.

Rághava's partisans began, one by one, to desert him ; and he was obliged to throw himself on the mercy of the Government of Bombay, and to enter into a treaty with the British, who assisted him with men and money. He obtained several victories over the ministers ; but the Supreme Government disapproved of the action of the Government of Bombay, and the British withdrew. The Governor-General sent an ambassador from Calcutta to enter into a fresh treaty with the ministers, by which the British agreed not to assist Rághava. This is known as the treaty of Purandar (1776).

After the treaty of Purandar, two parties were formed at Poona, headed by Náná and his uncle, Morábá, respectively.

The rising fortune of Náná made his uncle extremely jealous of him, and he resolved to make Rághava Peshwa again. Holkar declared for his party, and Morábá invited the Bombay Government to help him with men and money. The Supreme Government accepted the invitation, and sent a strong contingent from Bengal to Poona. The Bombay Government engaged in the war with alacrity, and arranged with Rághava that he should be the guardian of the infant Peshwa. The English crossed the Western Gháts, and on 9th January 1776 their army reached Tulligram, only eighteen miles from Poona. Náná Farnavis had previously destroyed that place, and he now threatened to destroy all the villages between it and Poona, and even to set fire to the capital itself. Under these circumstances the British resolved to retreat, and the Márháttás pursued them closely. General Carnac, who commanded, entered into a convention with the Márháttás at Wadgáon in 1779, the conditions of which, being very unfavourable to the British, were rejected by the Governor-General.

The Government of Bombay made great preparations for the war, and, on hearing that Captain Goddard had reached Central India from Bengal, requested him to come to Bombay. The Governor-General sent another expedition through Central India. The fort of Gwalior fell into the hands of the British, and they stormed the fort of Ahmadabad in Guzerat, and

conquered the greater part of that province and the Konkan. The fort of Bassein, after an arduous siege, opened its gates to them. But at this juncture information was received at Calcutta that all the Márháttás (except the Gaekwar, the Nizám, and Hyder Ali) had formed a coalition to expel the British from India. Captain Goddard pushed on to Kolhápúr, but found further progress impossible. Dissatisfied with the way in which operations were being carried on in the Western Presidency, the Supreme Government, with a view to intimidating Sindhia, the principal supporter of the ministers, sent an army from Hindustán to invade his territories. The army fell suddenly upon Sindhia's camp, and inflicted great loss on him. Sindhia was now compelled to treat, and obtained favourable terms in 1781. The following year (1782), through his good offices, the treaty of Salbái was concluded between the British and the ministers at Poona, by which the British agreed to restore all their conquests since the treaty of Purandar, with the exception of Salsette, Elephanta, and two other small islands, which were retained by them. It was also agreed that Hyder should be compelled to restore to the British all the territories that he had conquered from them. The infant, Mádhava Ráo Náráyan, was recognised as Peshwa, and Rághava received a pension of three lakhs of rupees a year.

Treaty of
Salbái.

CHAPTER VII

MÁDHAVA RÁO NÁRÁYAN (1782-1795)

AFTER the recall of Biśvají Krishna from Hindustán (1773), the Márháttás lost all their influence in that country. The Náwab of Oudh, the Rohillas, and other Muhammadans were engaged in constant warfare with one another. Sháh Álam succeeded in regaining the whole of the provinces of Agra and Delhi, with the help of his able minister, Najaf Khán. Najaf Khán died in 1782, and his son, Afrásiáb Khán,

unable to maintain his position, sought the protection of Sindhia, who joined him near Agra. Afrásiáb Khán was assassinated shortly afterwards, and Madají Sindhia easily made himself master of Delhi. The emperor, at his instance, granted the title of Vakili Mutálak (Representative of the Empire) to the Peshwa; and Sindhia remained at Delhi as the Peshwa's deputy, and was appointed Amiral, Umaráh, and Subahdár of Agra and Delhi.

In 1790 the British, the Nizám, and the Márháttás formed a triple alliance against Tipu Sultan, the king of Maisúr. Details of the war are given in book vii. chapter v. This war immensely increased the influence of Náná Farnavis in the Márháttá country.

About this time Madají Sindhia came to Poona. His ostensible purpose was the investiture of the Peshwa with the title of Vakili Mutálak, granted by the emperor; but his real object was the destruction of the influence of Náná and the Bráhmans. The ceremony of investiture was performed with the greatest pomp. Sindhia ingratiated himself with the young Peshwa, who was not well pleased with his strict guardian, Náná Farnavis. Náná begged him not to listen to Sindhia's persuasions; but his influence with the Peshwa was nearly gone. Sindhia's general in Hindustán obtained a victory over Holkar about this time, and this increased Sindhia's influence at Poona. But Náná was soon relieved from his awkward position by the death of Madají Sindhia in 1794. He was succeeded by his nephew, Daulat Ráo Sindhia.

Náná Farnavis now became supreme in the Márháttá country, and took this opportunity to accomplish one of the cherished objects of his life, namely, the settlement of accounts with the Nizám. Everything was favourable to his designs. The army of Sindhia was at Poona. Holkar and the Rájá of Nagpur came with all their troops. The Gaekwar sent a strong contingent. Náná was not a man to lose such a favourable opportunity. He wrote to Nizám Ali to pay up the arrears of the Márháttá dues. The Nizám's minister requested Náná to come in person for the dues. So

there was no alternative but war. The armies met at Kurdlá in 1795. The sound of the cannonade terrified the Nizám's Begums, who were in the field, and he retired to the fort of Kurdlá. As soon as he had left the battlefield, his own troops plundered his camp, and the Márháttás obtained an easy victory. The Nizám surrendered his minister; consented to pay three crores of rupees as arrears of the Márháttá dues; and ceded all the districts from the Tápti to Purindá. Náná Farnavis now became the most powerful man in India; but his humiliation was at hand.

Battle of
Kurdlá.

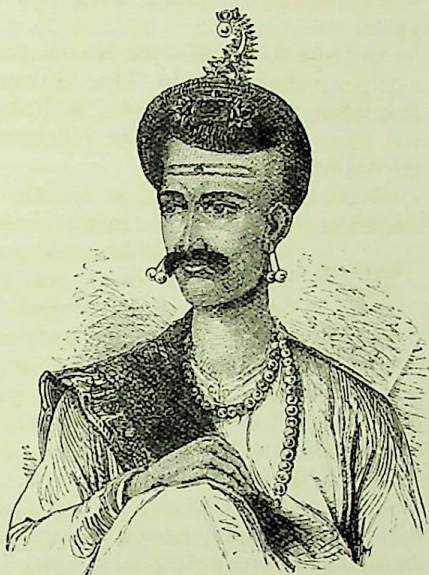
The education which Náná gave the young Peshwa was of a very strict order. He had always to remain in the Durbar, surrounded by old

Brahmans of Náná's

party, and had scarcely time to breathe freely.

Rághava's eldest son, Báji Ráo, was of the

same age as the Peshwa. Báji Ráo possessed a handsome person, a mild and docile disposition, and great conversational powers. He was a good horseman and a good scholar, and the Peshwa was always anxious to cultivate his society. But Náná set his face against this, and rebuked the Peshwa very harshly. Humiliated and disgusted with life, Mádhava Ráo Náráyan committed suicide, by throwing himself from the terrace of his palace, on the 25th October 1795.



Náná Farnavis.

Suicide of
Mádhava Ráo
Náráyan.

The event completely stupefied Náná, for, after Mádhava Ráo Náráyan, the succession devolved on Báji Ráo.

CHAPTER VIII

BÁJÍ RÁO AND THE OVERTHROW OF THE MÁRHÁTTÁ POWER (1795-1818)

NÁNÁ FARNAVIS, after some hesitation, determined to support Báji Ráo II., while his opponents set up Chimnájí Báji Ráo II. Appá. The influence of Náná in the Deccan was great, and he succeeded in raising Báji Ráo to the Peshwaship.

In 1799, to increase the influence of the East India Company, the Marquis of Wellesley inaugurated a new policy. As the Márháttás used to say: "Let us have *chauth* and *sardesmukhi*, and we will not molest you, or let others molest you"; so the British now began to say: "We will undertake to protect your country from foreign invasion; we will keep a Resident at your capital and a body of soldiers; let us have either money or territory to meet the cost of maintaining the soldiers; if you wish to discipline your troops, we will do that for you, but no European shall be allowed to enter your service without our permission." This is known as the system of *subsidiary alliances*. After the battle of Kurdlá, Nizám Ali entered into a subsidiary alliance with the British; and he was able to leave property worth four crores of rupees a year to his descendants. The British invited the Peshwa to make a subsidiary alliance with them, but Náná advised him to reject the invitation.

The fall of Tipu in 1799 alarmed the Márháttás; and they began to prepare for war. At this juncture Náná Farnavis, the greatest of the Márháttá statesmen, died. The ability with which, for thirty years, during a period of confusion and anarchy, he ruled the Márháttá empire, is wonderful. He could read a man's character at a glance. He had no liking for Báji Ráo, and

used to say that if he became Peshwa, the Márháttá empire would be destroyed. He was a great friend of Madaji Sindhia; but when that chief tried to make himself independent in Hindustán, and to train his armies after the European fashion, under men like Perron and De Boigne, he severed his connection with him. He used to say that to fight Europeans with European weapons was to court defeat.

On the death of Náná Farnavis, Sindhia and the Peshwa quarrelled about the division of his property. Sindhia got the upper hand, and Bájí Ráo became a prisoner in all but name. But Sindhia had at this time Sindhia and
Bájí Ráo. to contend with a powerful enemy. This was

Yašovanta Ráo Holkar, a natural son of Tukaji Holkar. He had driven out his brother, Kási Ráo, Sindhia's protégé. The regiments of Holkar, trained by Dudrenec, declared for Yašovanta Ráo, and plundered Sindhia's territories. Sindhia hastily left Poona; but before he reached Ujjayini, his capital, Holkar had plundered it, and Sindhia, in retaliation, attacked and plundered Indore. On reaching Holkar and
Sindhia. Hindustán, Sindhia found that Holkar had gone

to the Deccan, where, shortly afterwards, he gained the upper hand by defeating Sindhia's army in a pitched battle. After Sindhia's departure from the Deccan, the Peshwa had put to death many of the jágirdárs, who were opposed to the interests of his father and of himself, and had confiscated the property of others. Among those whom he had killed was Vittaji, the brother of Yašovanta Ráo. The sudden success of Yašovanta's arms, therefore, filled him with alarm, and he fled from Poona, and, throwing himself on the protection of the British, entered, in 1802, into a subsidiary alliance with them. This is known as the treaty of Bassein.

Yašovanta Ráo, on his side, raised Amrita Ráo, Treaty of
Bassein. an adopted son of Rághava, to the Peshwaship, and began to plunder the country. But, on the advance of the British with Bájí Ráo, Holkar fled to his own possessions, and Amrita Ráo consented to retire to Benares on a pension of eight lakhs of rupees.

Though Bájí Ráo had entered into a subsidiary alliance,

he sent his emissaries in secret to Sindhia and Raghuji Bhonslá, and urged them to come to his help.

Its consequences.

He excused his alliance with the British, ascribing it to the presence of the hostile army of Holkar at Poona and the absence of all friendly powers. Sindhia and Bhonslá, at his instigation, made war on his allies, the British.

During this war, Sindhia and Bhonslá repeatedly urged Holkar to join them; but he held aloof. Towards the close of the war, his attitude becoming threatening, Lord Lake addressed a letter to him demanding his withdrawal to his own territories, and his ceasing to exact tribute from the British allies. In reply Holkar stated his demands and made arrogant proposals, so that war became inevitable. The war ended in a treaty whereby Holkar promised to exclude from his dominions all Europeans except the British.

Immense sums of money were due to the Peshwa from the Nizam and the Gaekwar on account of arrears of Márháttá dues. The British, who had now taken the

Báji Ráo and the British.

Márháttá rulers under their protection, called upon Báji Ráo to have these accounts settled. This demand he evaded under various pretexts. On one occasion the Gaekwar sent his minister, Gangádhara Śástrí, to Poona under a safe conduct from the British. But Gangádhara was murdered. The British, already dissatisfied with Báji Ráo, learned that Tryambakji, his minister, was implicated in this murder. Báji Ráo handed over Tryambakji; but he escaped, and raised a rebellion, in which he was secretly helped with money by the Peshwa. Báji Ráo also raised new levies. But his new minister, Bápu Gokla, advising him to take measures publicly, Báji Ráo placed him in entire charge of the preparations.

Displeased with the conduct of Báji Ráo, the British compelled him, in 1817, to enter into a treaty with them, by which his powers were considerably curtailed.

New treaty with Báji Ráo.

He was prohibited from sending ambassadors beyond his own territories, or entertaining foreign ambassadors at his court; in other words, he was forbidden any longer to consider himself the head of the Márháttá

confederacy. This treaty touched him nearly and hastened his preparation for war.

The Pindáris had become very troublesome in Central India. They were accustomed to follow the Márháttá camps and subsist by plunder; but when the Márháttá powers gave up plundering, and began to train ^{The Pindáris.} regular soldiers, the presence of the Pindáris became unwelcome. After the Márháttá wars of 1803-1805 these plunderers exhausted all the Native States of Central India, and then fell upon British territory. They made no distinction of caste or creed; whoever entered their camp was welcome to join them.

The British now determined to suppress the Pindáris. Three army corps from the north, south, and west converged upon their fastnesses, and in a ^{Their} short time they were defeated and dispersed. ^{suppression.} What was left of them joined the standard of Báji Ráo.

Báji Ráo thought to outwit the British. He incited the Márháttá chiefs to make an effort to regain their independence, and all consented to fight under the leadership of the Peshwa; but the British sent a strong force to watch Sindhia's camp, and compelled him to remain neutral. Holkar's army, in which Patháns were numerous, marched to the Deccan, but was defeated at Mehidpur by Sir ^{The battle of} Thomas Hislop and Sir John Malcolm, on 20th ^{Mehidpur.} December 1817. They thus lost much of their prestige and power, and were not in a position to afford any further help to Báji Ráo. Appá Sáheb, the guardian of the youthful Rájá of Nagpur, was alone able to render him effectual help. Báji Ráo and Appá Sáheb attacked the Residencies in their respective dominions almost at the same time. ^{Nagpur} But, after six months of fighting, the Rájá of ^{submits to} Nagpur submitted, and Appá Sáheb, the leader ^{the British.} of the war party, fled to Lahore to the protection of the Sikhs. The British carried on the administration of Nagpur in the name of the young Rájá.

The Governor-General ordered the Bombay Government not to treat with Báji Ráo. Consequently, after the death of Bápú Gokla, Báji Ráo had to surrender at discretion. The

Company took possession of his territories, reserving only a small district for the Rájá of Satára, Pratáp Síva, the son of Rám Rájá's adopted son. He also was prohibited from holding any political relations beyond his own state.

The surrender
of Bájí Ráo.

Bájí Ráo, in surrendering, made only one stipulation, viz. that his pension should not be less than that of his brother,

Bájí Ráo
at Bithur.

Amrita Ráo ; and so, with a pension of eight lakhs of rupees, he was made to retire to Bithur, near Cawnpur, a place said to have been the hermitage of Válmikí. Bájí Ráo's adopted son, Náná Sáheb, was the

author of the massacre of the Europeans at Cawnpur during the Sepoy Mutiny. The Rájá of Nagpur dying without issue, his state was annexed to the British dominions in 1855. The Gaekwar had entered into a subsidiary alliance even before

The condition
of the other
Márháttá
States.

Bájí Ráo, and his State still continues to exist. After the battle of Mehidpur, Holkar entered into a subsidiary alliance, and was compelled to part with Tonk Rámpur, which was given to his general, Amír Khán, who also entered into a subsidiary alliance. His family is still in possession of Tonk Rámpur. Sindhia did not enter into a subsidiary alliance till 1843.

Thus the power of the Márháttás, who, in 1759, had planned bringing the whole of India under their rule, and had succeeded in establishing their control over the Emperor of Delhi in 1785, and in humbling the greatest Muhammadan power in India in 1795, was irretrievably broken. The few Márháttá chiefs who retained authority after the year 1818 lost their prestige, and were reduced to the position of feudatories of the great power which, in the course of a century, brought not only all India but many countries beyond it under its sway.

CHAPTER IX

THE RISE OF THE SIKHS (1712-1809)

THE history of the rise of the Sikhs has already been given. After the death of Bahádur Sháh, Bánda again became powerful

between the rivers Sutlej and Jamuná. But he was at last made captive and brought to Delhi, where he and his followers were put to death with great barbarity. The Musalmans made an attempt to extirpate the Sikhs, but it was unsuccessful. The Sikhs on their side formed themselves into small bands, called *Misls*, which plundered different parts of the Punjab. There were altogether eleven of these Misls. The leaders of the Misls constructed forts, in which they stored the treasure gained by plunder, and to which they fled when pursued by the Musalmans. The chiefs of these Misls were generally Játis professing the Sikh religion. Each Misl could boast of five or six distinguished warriors, and contained from ten to twelve thousand fighting men. The Misls were constantly at war with the Musalmans, and often with one another.

The Musal-
mans and
the Sikhs.

The Sikh
Misls.

Adína Beg, the sworn enemy of Ahmad Sháh Abdáli, tried several times to take one of the Misls into his pay in order to suppress the others. But he was not successful. Of the eleven, the Fulkiá Misl established its sway to the east of the Sutlej. The ancestors of the Mahárájá of Patialá, and of the Rájás of Jhind and Nábhá belonged to it. Alá Sinha of Patialá, having rendered great assistance to Ahmad Sháh Abdáli, received from him the title of Rájá. The ancestor of the present Mahárájá of Kapurthala was the leader of the Ahluvalá Misl. Chhatter Sinha, the grandfather of Ranajit Sinha, was the chief of the Sukarchakiá Misl. The other Misls were destroyed by Ranajit Sinha.

After his victory at Pánipat, Ahmad Sháh Abdáli returned to Afghánistán, and the Sikhs issued from their mountain fastnesses and took possession of the whole of the Punjab. They constructed numerous forts to secure their new possessions, and practised great barbarities on the Musalmans. This led Ahmad Sháh Abdáli, in 1762, to send his commander-in-chief to the Punjab. But the Sikhs defeated him, drove out the Subahdár at Lahore appointed by Ahmad, and seized the city. Ahmad twice returned to the Punjab to punish them. As soon as he appeared, the Sikhs retired to their forts; and when he withdrew, they took possession of the country. During the

The Sikh con-
quest of the
Punjab.

reign of Aurangzeb, two of the infant sons of Guru Govinda had been buried alive at Sirhind. The Sikhs in 1763 invested that city in great force, killed all its Musalman inhabitants, and razed it to the ground. When Ahmad came to the Punjab in 1768, the Misls were the real masters of the country. In 1792 Ranajit Sinha succeeded to the small principality established by his grandfather, Chhatter Sinha, and his father, Mahá Sinha. The history of the Sikhs from 1763 to 1792 is a history of the attempts of the various Misls to aggrandise themselves at one another's expense. It was during this period that Jamu was conquered by them, and that the Musalmans lost their last hold on the Punjab.

On succeeding to the leadership of the Sukarchakiá Misl, Ranajit Sinha tried to destroy the Misls to the west of the Sutlej. He saved the country from an Afghán invasion. He conquered Lahore from the three Sikh chiefs who held it, and established his capital there. In 1801 he took the title of Maharájá and began to coin money in his own name. The Musalmans rose several times, but he put them down with a strong hand. In quick succession, he conquered Káśmír, Jamu, Multan, Bannu, Derá Gházi Khán, Derá Ismail Khán, and other places. He was anxious, too, to seize the Sikh Misls on the east of the Sutlej, but, in 1809, they placed themselves under the protection of the British. Ranajit's kingdom has been destroyed; but the Sikh principalities on the east of the Sutlej are still in existence as the last remains of the past glory of the Sikh nation.

Ranajit
Sinha.

Ois-Sutlej
States under
British pro-
tection.

CHAPTER X

NEPAL (1750-1814)

NEPAL is a small valley in the Himálayan regions in the north of India. The Musalmans never attempted to conquer it. During the Muhammadan period the Hindus conquered it

twice; but the majority of the inhabitants were Buddhists. There were many small principalities in Nepal, of which Khátmádu, Bhátgáon, and Lalitpattan were the chief. In the beginning of the eighteenth century, the Gurkhás made themselves masters of one of the valleys which form the lower part of the Himálayan regions. These Gurkhás claimed descent from the Ránás of Udaypur, and belonged to the Śaiva sect of the Hindus. Nawáb Mir Kásim of Bengal interfered in the politics of Nepal, but without success. In 1768 the Gurkhá Rájá, Prithví Náráyan, conquered the valley of Nepal and united the principalities of Bhátgáon and Lalitpattan with Khátmádu, where he established his capital. The Buddhist kingdoms, though not a part of the Chinese empire, claimed Chinese protection and used to send periodical presents to keep the Pekin Government in good humour. On the establishment of a Hindu kingdom in Nepal, the Chinese invaded the country in 1792. But Ran Bahádur, the Gurkhá Rájá, agreed to send rich presents to China every fifth year, and so saved himself. Firmly established in Nepal, the Gurkhás rapidly conquered Kumáun, Garhwal, Náhan, and all the mountainous regions from Sikkim to Kángra.

The Buddhist
kings of
Nepal.

The Gurkhá
conquests.

CHAPTER XI

STATE OF INDIA IN THE EIGHTEENTH CENTURY

DURING the eighteenth century the Hindus made great progress in every department of life. The Mughal empire was overthrown by the military power of the Márhátás; the Sikhs destroyed the influence of the Afgháns in the Punjab; two kingdoms only remained to the Muhammadans, namely, those of Oudh and Hyderabad; and these were spared simply because they were under British protection. But even in these the Hindus often held high positions; and in Kabul itself there was a

Hindu
activity.

Hindu finance minister, named Thákur Dás. In the English Presidencies the Hindus greatly assisted their new master; and Rájá Nava Krishna and Kánta Babu acquired great wealth and high honours by their faithful services. During this century, Sanskrit learning flourished greatly in India. Jagannáth Tarkapanchánan prepared a code of Hindu laws in Sanskrit at the request of Warren Hastings. The name of Rám Śástrí, a great Márháttá scholar, has already been mentioned. Mahárájá Jaya Sinha II., of Jaypur, was a great mathematician. Appay Dikshita, a Bráhman of the Karnátik, wrote commentaries on the various standard works on philosophy and smriti, besides many original treatises of great value. The celebrated Professors of Nyáya, one of the six orthodox philosophical systems of the Hindus, Jagadís Tarkálankár and Gadádhar Bhattácháryya, flourished during this period. The vernaculars were cultivated with enthusiasm, and many excellent poems written in almost every one of them. Excellent histories in Persian were also written. In commerce, the Hindus were prominent; and there were many rich commercial houses both in Bengal and in the Márháttá countries. In works of public utility the names of two ladies stand pre-eminent, those of Ahalyá Báí and Rání Bhavání. Ahalyá Báí was the widow of Malhar Ráo Holkar's son, Kundají, and ruled Holkar's territories for thirty years with great ability. She renewed the temples of Visvéśvara at Benares and Vishnupada at Gayá, and constructed many roads. Rání Bhavání's name is well known in Bengal for her numerous religious and charitable works in various parts of the country, especially at Náture in Rajshahi and at Benares.

The Musalmans lost their political supremacy, but they cultivated science and literature with great assiduity. During

this century, numerous histories of India were written in Persian by the Indian Muhammadans.

Musalman
activity.

Of the historical works, the most important were the *Akbarnámá*, giving a history of Akbar's reign, and the *Aini Akbari*, containing a constitutional history of the Mughal empire. Both these works were compiled in Akbar's time by Abul Fazl. *Khafi Khán's* history and the *Siyarul*

Mutakherin are excellent works written in the eighteenth century. The entire foreign trade of India with the exception of what fell into the hands of the European nations, especially the British, was in the hands of Musalman merchants.

BOOK VII

BRITISH PERIOD (1599)

CHAPTER I

BRITISH COMMERCE IN INDIA (1599-1755)

ON the 31st December 1599, Queen Elizabeth granted a charter to a body of English merchants for the purpose of trading with India and the neighbouring countries. This body of merchants was afterwards known as the East India Company. It established factories at Bantam, in Sumutra, and at Surat in India. The Portuguese opposed the establishment of these factories; and were worsted in the struggle that followed. In 1615 Sir Thomas Roe was sent to the court of Jahángír by James I., King of Great Britain, and he obtained valuable privileges for the East India Company from that emperor. The Company established its factories at Masalipátam in 1628, and shortly afterwards at Hariharpur in Orissa. It began to trade at Balasor in 1633 and at Hugli in 1650. It bought the site of Madras from the Rájá of Chandragiri in 1639 and built there a fort, which was named Fort St. George. In 1661 Charles II. married the Infanta of Portugal, and obtained the island of Bombay as her dowry. Unable to govern it himself, he made it over, in the year 1668, to the East India Company, who built a fort there. Śivájí attempted in 1664, and again in 1670, to seize the property of the British; but on both occasions they protected it with so

much courage and resolution as to inspire Śivájí and the Márháttás with a lasting dread of their power. The Musalman governors, about this period, often exacted money from the Company's servants. Annoyed by these exactions, the Company's forces, in 1686, cannonaded and partly burnt the town of Hugli, and captured several pilgrim-ships on their way to Mecca. The emperor, enraged at this, ordered their expulsion from the Mughal territories, and their trade was temporarily stopped; but he was soon induced to restore all their privileges. The French established factories at Chandernagore and Pondicherry; the Dutch, at Chinsurah; and the Danes, first at Dinemárdángá, and then at Serampur; and the rivalry of these competitors, to a certain extent, affected the trade of the East India Company. But that trade was more seriously affected by the operations of a rival East India Company formed in Scotland. The two Companies were, however, amalgamated in 1702. The Company purchased the villages of Calcutta, Sutánuti, and Govindapur in 1692, and erected a fort at Calcutta, which was named Fort William, after the reigning king, William III., King of Great Britain and Ireland. Having thus obtained possession of Calcutta, Madras, and Bombay, the Company made these places the headquarters of its commercial operations, and called them presidencies. Each presidency had a governor who, with the help of a council, governed the Europeans according to English law, and the natives according to Indian law, and superintended the commercial operations of the different factories within his jurisdiction.

The British continued to trade peacefully up to the year 1744. In that year, France and Britain being at war, the French sent a large squadron to Pondicherry, under the command of Labourdonnais, one of their admirals, and Madras was taken. The Nawáb of the Karnátik offered his services as arbitrator between the two combatants, but Dupleix, the French Governor of Pondicherry, defeated him and compelled him to give up the British cause. Major Lawrence, however, arrived about this time with a British squadron, and the British soon regained their prestige and besieged Pondi-

The English
and the
French in the
Karnátik.

cherry. On the establishment of peace in Europe in 1748, all fighting ceased in India, and Madras was restored to the East India Company.

During these wars, Dupleix saw that a handful of European soldiers was able to beat ten times their number of natives. He accordingly began to interfere in the quarrels of the native princes with the view of establishing French influence in Southern India, and in this he succeeded. The Nizám died in 1748, and his second son, Násir Jang, became Subahdár. But Muzaffar, the son of the Nizám's daughter, tried to make himself Subahdár. Anwaruddín, the Nawáb of Arkot, ^{The successes of Dupleix.} died the same year, and his son, Muhammad Ali, and Chánd Sáheb, the son-in-law of the previous Nawáb, were claimants for the vacant office. The Company's officers supported Násir Jang and Muhammad Ali, while the French espoused the cause of Muzaffar Jang and Chánd Sáheb. After some months of fighting, Muzaffar Jang became Subahdár and Chánd Sáheb, Nawáb. Thus the French had everything their own way, and Dupleix was appointed governor of all the districts to the south of the Krishná. Muzaffar, however, shortly after his elevation, died by the hand of an assassin, and the French at once raised Salábat Jang, the third son of the Nizám, to the Subahdárship.

Muhammad Ali, driven out of his father's province, threw himself into the fort of Trichinopoly, which Chánd Sáheb invested. Muhammad Ali sought the aid of the ^{Clive at Arkot.} British, and Clive, who had come to India as a clerk and thrown up his appointment to join the army, advised the President to create a diversion in Muhammad Ali's favour by investing Arkot, the capital of Chánd Sáheb. The President accepted his advice and entrusted him with the conduct of the operations. With a handful of English and native soldiers Clive captured the place. Chánd Sáheb sent a large portion of the besieging army to Arkot to retake it, but without success. The British, on the other hand, succeeded in sending a large force to Trichinopoly under the command of Lawrence and Clive, and Chánd Sáheb was defeated, tried for treason, and executed. The French thus lost their influence, and Dupleix was recalled. Bussy remained at Hyderabad,

with a French contingent, in the service of Salábat Jang, and Clive returned to England. In a short time, however, on the eve of the "Seven Years'" war in Europe, in which England and France were involved as allies of the contending parties, the East India Company sent Clive back to India. Clive was appointed commander of the Madras Army, and Admiral Watson, of the fleet. On reaching the coast of Bombay they were requested by the President of the Bombay Council to suppress, in conjunction with the Peshwa, a Márháttá pirate, named Angriá, who held the strong fort of Gheriá (Viziadug), on the coast of the Konkan, and ^{Piracy suppressed.} plundered ships of all nations. He was descended from Śiváji's admiral, and never acknowledged the Peshwa's authority. Admiral Watson destroyed the ships of Angriá, and Clive took his fort. After this signal success Clive reached Madras just in time to learn that the British settlement at Calcutta had been seized by Sirájuddaulá, the Subahdár of Bengal, and the British expelled; and he and Admiral Watson were sent from Madras to recover Calcutta.

CHAPTER II

AFFAIRS IN BENGAL (1704-1772)

IN the earlier years of the eighteenth century the eastern provinces of the Mughal empire, comprising Bengal, Behar, and Orissa, enjoyed peace and prosperity under the wise rule of Murshid Kuli Khán, who, in ^{Murshid Kuli Khán.} 1704, removed his headquarters to Mukśudabád, which from that time began to be called Murshidabád. He ruled for many years, first as Diván, then as Naib Názim, or deputy-administrator, and finally as Subahdár. He revised the land settlement of Akbar and considerably increased the revenue, which he remitted punctually. He was consequently in great favour with the imperial court at Delhi. On his death, in 1725, his son-in-law, Shujáuddín, succeeded, and governed Bengal with great ability for fourteen years. He was succeeded by his son, Sarfráz Khán. This weak and

indolent young man was deprived of his office by an old officer named Ali Vardi Khán, who had great influence in the province. Ali Vardi Khán's reign was much disturbed by the predatory expeditions, known as *Bargir Hangámá*, of the Márháltás, under Raghuji Bhonslá, Rájá of Nagpur, and his minister, Bháskar Pandit. Ali Vardi Khán implored the emperor to assist him, and the emperor requested Báláji Báji Ráo to order the Márháltás to leave Bengal.

After the settlement by Rájá Sáhu of the dispute between Báláji and Raghuji, the latter again invaded Bengal and plundered the whole country to the west of the Hugli. Ali Vardi Khán, unable to resist him, procured the assassination of his general, Bháskar Pandit. This only enraged the Márháltás, whose depredations in Bengal increased; and after ten years of incessant warfare, Ali Vardi Khán was at last, in 1752, obliged to cede to Raghuji the province of Orissa, and to promise to pay twelve lakhs of rupees a year, in lieu of the chaith of the provinces of Bengal and Behar.

Ali Vardi Khán lived only four years after this pacification. He died in April 1756, and was succeeded by his daughter's son, Sirájuddaulá, who was only seventeen years old when he became Subahdár. Finding that the British, to prepare for war with the French, were strengthening the fortifications of Calcutta, he ordered them to desist and to dismantle the new works; and when they paid no heed to his orders, he marched against Calcutta with a large army and took possession of the city and the fort. One of his generals confined a hundred and forty-six European prisoners in a small room, which admitted of no ventilation, and a hundred and twenty-three of them died in the course of a single night. This act of fiendish cruelty is known as the Massacre of the Black Hole.

The British authorities at Madras, on receiving the news of this event, sent Clive and Watson to Bengal, and Calcutta easily fell into their hands. The Hindu and Musalman grandes of Bengal, who were at this time conspiring against Sirájuddaulá, sought the

The battle
of Plassey.

alliance of the British; and Clive led an army to Murshidabád. A battle was fought at Plassey on 23rd June 1757, in which the Company's forces were victorious. Sirájuddaulá fled; but was betrayed into the hands of Mir Jaffar, and killed. Mir Jaffar was then raised to the Subahdárship of Bēgal, Behar, and Orissa. The new Nawáb reimbursed the British for all their losses, and by his extravagance soon exhausted the treasury, which he tried to replenish by confiscations. This led to rebellions in several of the provinces; and, had it not been for the British army and Clive, Mir Jaffar's government would have been overthrown. The Nawáb had another serious danger to contend against in the shape of an invasion of Bengal by Ali Gauhar, the son of the emperor. Ali had received from his father the Subahdárship of these provinces; but the promptitude of Clive and the courage of the British troops relieved Mir Jaffar from this difficulty also.

Clive returned to England in 1760, and Mr. Vansittart, his successor, was induced by his Council to remove Mir Jaffar and to appoint Jaffar's own son-in-law, Mir Kásim, in his place. Mir Kásim engaged to pay large sums of money to the Company and to its servants; and, being unable to pay the whole, he made over the revenue of the rich districts of Burdwan, Chittagong, and Midnapur to the Company. This was the first territorial acquisition on a large scale of the East India Company. In a short time he increased the revenue of Bengal by nearly thirty per cent. But he found that the Company had really become masters of the country, and that, unless he succeeded in expelling it, he would remain a Subahdár only in name. He accordingly removed his capital to Monghyr; where, beyond the observation of the British, he began to make preparations for war. Before these preparations were complete, a misunderstanding arose on the subject of the transit duties. The Company enjoyed the privilege of trading duty-free, on payment of a small annual *peshkash*, or fixed sum as a fine. The Company's servants at this time asserted their claim to share in the privilege; and they even allowed their native favourites to take advantage of it in their trade. Kásim abolished the transit duties altogether, and this led to hostilities. Mir

War with
Mir Kásim.

Kásim's armies were twice defeated at Udvánálá and Gheriá (1763). Mir Kásim thereupon fled to Oudh, and on his way he caused a number of British prisoners to be massacred at Patna. The Subahdár of Oudh and the Emperor of Delhi sided with him and invaded Behar; but the allies were signally defeated by Major Munro at Baxar (1764). The Subahdár of Oudh fled to his own country, while the emperor, without means or resources, loitered on the confines of Behar.

The battle
of Baxar.

On receipt of the news of hostilities between the British and the Subahdár of Bengal, the Court of Directors ordered Clive to return to Bengal. On his return he found that the Council had already reappointed Mir Jaffar to the Subahdárship. He at once proceeded to Murshidabád, and made a treaty with the Nawáb, by which the military defence of the country was made over to the English and the Nawáb agreed to carry on the civil administration with fifty-three lakhs of rupees a year. This was the celebrated Double Government of Lord Clive, which was then regarded as a master-stroke of policy. After the settlement with the Nawáb he proceeded to Behar and obtained from the emperor the Diváni of Bengal, Behar, and Orissa; agreed to pay him twenty-six lakhs of rupees a year, and made over to him the provinces of Korá and Allahabad, which the Nawáb of Oudh was compelled to cede to the Company. Balavanta Sinha, the Rájá of Benares, who had supported the British, was confirmed in his possessions; and the emperor made the Company a free gift of the Northern Circars.

Arrangement
with Mir
Jaffar.

The Company
obtains the
Diváni.

After settling foreign affairs in this way, Clive returned to Calcutta and directed his attention to the better regulation of the government of the provinces. The work of collecting revenue was entrusted to native officers, supervised by Englishmen. The European troops of the Company mutinied; but Clive put down the mutiny with a strong hand. The officers of the Company, ill-paid in those days, were in the habit of making money by private trade, and by taking presents from the natives. To stop this Clive proposed to make over to them the profit

Lord Clive's
administra-
tion.

arising from the monopoly of salt; but the authorities in England rejected this proposal.

Warren Hastings came to Bengal as Governor in 1772.



Warren Hastings.

The debts of the Company then amounted to a crore and sixty lakhs of rupees, and the Directors were pressing for their payment. Before Warren Hastings arrived in India, the emperor, at the instance of the Márháttás, had gone to Delhi, against the wishes of the Company. They therefore stopped the payment of the tribute of twenty-six lakhs of rupees a year, and sold the provinces of Korá and

Hastings as
Governor.

Allahabad to the Nawáb of Oudh for fifty lakhs of rupees. Both these sums went towards the payment of this debt.

The invasion of Rohilkhand by the Márháttás had reduced the Rohillas to great distress. The Nawáb of Oudh was bent

on seizing Rohilkhand, though the people had
The Rohilla
war. paid him forty lakhs of rupees to purchase immunity from the Márháttás. But the Márháttá

army having been recalled to the Deccan, the Nawáb kept the money. The Rohillas asked him to refund it, and he refused. To avoid being involved in a war single-handed with the Rohillas he sought the alliance of the Company, and, by paying them forty lakhs of rupees, obtained from them the services of a British contingent. With this help he conquered Rohilkhand in 1774, and annexed it to his dominions. Many people in England blamed Hastings for hiring out the soldiers; but, in defence, it is said that he was induced to act as he did because the loose confederacy of the Rohillas constituted a danger to Oudh and Bengal. By allowing a friendly power like the Nawáb to absorb the Rohilla territories, Hastings simply ensured the peace of Northern India.

Hastings removed the offices from Murshidabad to Calcutta and took the Diváni into his own hands. He replaced the
Removal of
offices to
Calcutta. principal native civil officers by Europeans, and divided Bengal and Behar into districts, presided over by Collectors, who were entrusted with the powers of civil judges. The criminal administration remained in the hands of the Kázis, or Musalman magistrates, as before.

CHAPTER III

EVENTS IN MADRAS (1756-1769)

WAR between England and France began in 1756, and the French sent an army to Pondicherry under the command of Count Lally. Lally, shortly after landing, seized
Count Lally
in Karnat. the Company's fort of Fort St. David, on the Coromandel coast, and dismantled it. He then recalled Bussy from Hyderabad. This was a very impolitic

step, for as soon as Bussy had left the Deccan, Salábat Jang lost his Subahdárship and shortly afterwards his life. Thus in 1759 French influence in the Deccan was almost completely destroyed. Lally laid siege to Madras; but a British squadron arriving on the coast, he was obliged to retire.

Sir Eyre Coote defeated him at Wandewash; and, encouraged by the success, laid siege to Pondicherry, which fell into his hands in 1761. From this time the dream of a French empire in India vanished. The French have, indeed, recovered Pondicherry, but they have lost all their influence in India. As in Bengal, so in Madras, the British from this time became supreme. Muhammad Ali, the Nawáb of Arkot, was their protégé, and the native rulers were too busy with their own quarrels to attend to what was going on elsewhere.

The Company had long been anxious to obtain possession of the Northern Circars, the revenue of which Salábat Jang had assigned for the maintenance of Bussy's soldiers. Clive induced the emperor to make a free gift of them to the English, but Nizám Ali, who succeeded Salábat Jang, refused to hand them over. In their anxiety to get possession of the provinces, the Company agreed to pay a tribute to Nizám Ali, and entered into an offensive and defensive alliance with him in 1766. This brought them into collision with Hyder Ali.

From the end of the fourteenth century the Yádavas had reigned at Maisur as feudatories of the kings of Vijayanagar. After the fall of that kingdom they had practically become independent. They grew more and more powerful, established their capital at Seringapatam, and extended the boundaries of their dominions by annexing small Hindu kingdoms. The old ruling family came to an end in 1733, and a period of anarchy followed, during which the Muhammadans selected Krishna Ráj, a scion of a distant branch of the royal family, and made him Rájá. Krishna Ráj reigned nominally from 1734 to 1760. He was of an indolent disposition, and his minister, Nanda Ráj, was the real ruler of Maisur. Nanda made a young adventurer named Hyder Ali one of his officers, and he soon

French
influence
destroyed.

The Northern
Circars taken
by the
English.

The Maisur
State.

Hyder Ali.

rose to be commander-in-chief. In 1761 Hyder deposed the king, made himself Sultán of Maisur, and conquered the whole country up to the Krishná. This brought him into collision with the Márháttás, and Mádhava Ráo was sent against him. On Mádhava Ráo's withdrawal, Hyder defeated the Ráná of Bednár and obtained twelve crores of rupees by the plunder of his capital. This immense treasure was the source of Hyder's power. In his career of conquest he came to the territories of the Nizám, who thereupon proclaimed war against him and applied to the Company to assist him with soldiers. Shortly afterwards he deserted his allies and made peace with Hyder. The English now became involved in hostilities with the Sultan of Maisur, whose army invaded the Karnátik in 1769, and reached the immediate neighbourhood of Madras. There was no Clive in the Madras Council; and, alarmed at the presence of Hyder at their gates, the Madras government concluded a treaty favourable to the usurper. They agreed in fact, to an offensive and defensive alliance on condition of mutual restitution of conquests.

The first
Maur war.

CHAPTER IV

WARREN HASTINGS, GOVERNOR-GENERAL (1773-1785)

THE East India Company, whose main object had hitherto been commerce, had now become rulers of extensive territories, in the government of which there were great irregularities and disorder. It often happened that the shareholders did not get their dividends; but their Indian servants, after a short period of service, returned to England immensely rich. This drew the attention of Parliament to Indian affairs; and an act, entitled the Regulating Act, was passed in the year 1772, by which it was enacted that the Governor of Bengal should be the Governor-General of the Indian possessions of the Company; that he should have four Councillors to advise him in the government of the country;

The Regu-
lating Act.

and that a Supreme Court should be established in Calcutta for the trial of Europeans.

Under this Act, Warren Hastings became the first Governor-General of India. Richard Barwell, Colonel Monson, General Clavering, and Sir Philip Francis, the last three never having been to India, were the first four members of the Governor-General's Council. Sir Elijah Impey was the Chief Justice of the Supreme Court.

The first
Governor-
General.

Shortly after the formation of the new Council a split occurred in it; Clavering, Monson, and Francis forming one party, and Hastings and Barwell the other. Questions were decided by a majority of votes, and Hastings, being in a minority, was powerless, the majority reversing every decision he came to. The three considered Hastings an oppressor and a tyrant. They resolved that the assistance afforded to the Nawáb of Oudh in the Rohilla war was highly improper. They made a new arrangement with the Nawáb, by which the province of Benares was ceded to the Company, and Rájá Chait Sinha of Benares became their dependent. When the news of these dissensions in the Council got abroad, many came forward with complaints against Hastings. Maharájá Nanda Kumár was one of these. By an Act of Parliament, the acceptance of presents from natives by an officer of the Company had been declared criminal; and Nanda Kumár charged Hastings with having accepted presents from Rájá Gurudás, Nanda's son, on the occasion of the Rájá's appointment to a high office under the Nawáb. The Councillors asked Hastings to credit the amount of the presents to the treasury. Hastings totally denied the charge, and brought a suit against Nanda Kumár for conspiracy. While this suit was still pending, one Mohan Prasád preferred a charge of forgery against Nanda Kumár, who was tried before Sir Elijah Impey, condemned, and executed (1775). The execution of Nanda Kumár is, by some, regarded as a blot on the character both of Hastings and of Impey; but there is no evidence to show that Hastings had anything to do with Mohan Prasád's case. He had himself instituted a case that was sufficient to crush his enemy. Even after the execution of Nanda Kumár, the dissensions in the

The majority
in the
Council.

Maharájá
Nanda Kumár.

His
execution.

Council ran high ; but the death of Colonel Monson, in 1776, placed Hastings again in power by rendering his casting vote decisive.

The history of the Márháltá war, undertaken at the instance of the Bombay Government, has already been given.

The Madras Government, too, it will be remembered, was obliged to enter into an offensive and defensive alliance with

Causes of the second Malsur war. Hyder Ali in 1769. Shortly after this the Márháltás invaded his kingdom, and he applied in vain to the Government for aid. This embittered his feelings against the British.

On France declaring war against Britain in 1778, the British possessed themselves, one by one, of all the French territories in India, till they came to Máhe, which was in Maisur territory. Hyder ordered them not to interfere with the French at Máhe, but they paid no heed to his orders and captured the place. This led to hostilities with Hyder, who, with an immense army and a hundred pieces of cannon, marched towards Madras. Colonel

The second Malsur war. Baillie opposed him, but had to surrender, whereupon Munro, who was marching against Hyder, had to fall back upon Madras. Hastings now

sent Sir Eyre Coote to take the command of the Madras army. Coote relieved Wandewash and signally defeated Hyder at Cuddalore (1781). The Dutch also declared war against Britain, and the British took Negapatam from them. Colonel Braithwaite, in command of a British force, was defeated by Hyder at Tanjore ; and the French again sent a squadron to the Indian seas, which alarmed the British.

Hyder's death. At this juncture they were greatly relieved by the news, in 1782, of Hyder's death, though their veteran general, Sir Eyre Coote, dying about the same time, they were not in a position to reap all the advantages they expected from the event. On the other hand the French general, Bussy, returned to India and entered the service of Tipu, the son of Hyder Ali. Any apprehensions from Bussy, however, were of a short duration, as the pacification of 1782 brought the war with France to a close, and Bussy was obliged to resign his command. Shortly after his father's death, Tipu proceeded to the Malabar coast to oppose

an English contingent sent from Bombay. Hastings was at this time straining every nerve to defeat Tipu Sultán; but the Council at Madras sent a messenger to him to sue for peace, which Tipu granted (1783), after some delay, on condition of mutual restitution of conquests. This is known as the treaty of Mangalore. The treaty of Mangalore.

The Márháttá, Maisur, French, and Dutch wars cost the Government of India much money, and the Governor-General had recourse to extraordinary measures to meet this extraordinary expenditure. These gave his enemies the chance to raise an agitation against him in England.

It has already been said that the majority in the Council compelled the Nawáb of Oudh to cede Benares to the Company, and that the Rájá of Benares became their dependent. Hastings now demanded from Chait Sinha, the Rájá, a payment of five lakhs of rupees towards the cost of the wars. The demand was just and reasonable, and sanctioned by the usage of the country; but the Rájá, though he was enormously rich, refused to comply with it and pleaded poverty. Hastings proceeded to Benares to punish him. This led to much fighting and great disturbances, during which Hasting's life was in danger. At last the Rájá fled with the greater part of his wealth to Gwalior. In one of his forts there was found a treasure of fifty lakhs of rupees. This fell to the soldiers as prize money, and the Government obtained nothing; but these proceedings increased Hasting's unpopularity. Chait Sinha.

Asafuddaulá, the Nawáb of Oudh, owed the English about two crores of rupees, but had no means of paying this enormous sum. His father, Shujáuddaulá, had given his step-mothers large sums of money and extensive jágirs, and the Nawáb, since his accession, had been trying to get possession of this treasure, which by law belonged to the State. The hostile majority in the Council, to hamper Hastings, gave the Begums a guarantee on the part of the Company. Now that Hastings pressed for payment, the Nawáb pleaded poverty and asked for assistance in seizing the treasure. Hastings thought this a good opportunity for punishing the Begums for aiding and abetting Chait Sinha, The Begums of Oudh.

and he sent an army to Fyzabad ; but he got only seventy-five lakhs of rupees from them.

Hastings was an able administrator. He made a settlement of revenue with the zemindars for five years ; and this paved the way for a more permanent settlement. **Hastings's administration.** The Supreme Court having attempted to extend its jurisdiction over the whole province, Hastings delegated the appellate power of the Diván, now represented by the Governor-General in Council, to a new Appellate Court entitled the Sadr Diváni Adálat, and made Impey its Chief Judge. Now Impey was Chief Justice of the Supreme Court, already established by royal charter, and was not a servant of the Company. Having accepted this appointment under the Company, he was recalled, and the Court was abolished.

Hastings was censured by the Directors for certain irregularities, in consequence of which he resigned office in 1783.

His trial. He left India in 1785. On his arrival in England he was very well received by the authorities, who would have granted him a patent of nobility but for his enemies, who impeached him in Parliament for high crimes and misdemeanours. After a trial, which lasted seven years, the House of Lords pronounced him "not guilty" ; but the proceedings had reduced him to poverty, and the Directors of the East India Company, in consideration of his eminent services, granted him a pension.

CHAPTER V

SIR JOHN MACPHERSON, LORD CORNWALLIS, AND SIR JOHN SHORE (1785-1798)

AT the time of the departure of Warren Hastings in 1785, the British dominion in India extended in Bengal over the provinces of Bengal, Behar, and Benares, in Madras over the Northern Circars, with the exception of Gunloor Circar ; in Bombay over Salsette and Bassein. The territories of the Nawáb vizier of

Oudh, the Nawáb of Arcot, and the Rájá of Tanjore were under their protection.

Sir John Macpherson, the senior member of the Supreme Council when Warren Hastings left India, became Acting Governor-General. He governed the country for twenty months, and was succeeded in 1786 by Lord Cornwallis. Before the arrival of Cornwallis there was a great agitation in Britain about Indian affairs.

The appointment of Sir Elijah Impey, the Chief Justice of the Supreme Court of Calcutta, as the Chief Judge of the Sadr Diváni Adálat by Hastings, and some of the Governor-General's other measures, roused great discussion in England, and the Court of Directors recalled Impey and passed a vote of censure on Hastings. After this Parliament undertook fresh legislation for the better administration of India. Several Bills were introduced, but none of them met with the approval of the House, and none of them became law. There were at that time many changes of ministry in England; but, in 1784, William Pitt the younger became Prime Minister and introduced a Bill which became law. By this Bill a Board of Control was established, composed of six Privy Counsellors, the Chancellor of the Exchequer being the President. The other five members were one of the Secretaries of State and four Counsellors; but as the first two were almost always absent, the real power vested in the four Counsellors. They were to control the action of the Board of Directors, which was left, seemingly, in possession of all its powers. A Board of Secrecy, consisting of the Counsellors and three of the Directors, was constituted for the despatch of all business that required secrecy. The Court of Directors was, however, left in uncontrolled power in all matters relating to East Indian trade. In all other matters the Court had to submit all papers, despatches, orders, to the Board for its approval.

Cornwallis introduced many reforms in the administration of affairs. He increased the pay of the Company's servants, to place them above the temptation of taking contracts or carrying on private trade. From this time bribery and corruption became almost

Lord Cornwallis.

Pitt's India Bill.

Administrative reforms.

unknown in British India. He reduced the contributions levied from the Nawáb of Oudh for military protection from seventy to fifty lakhs a year.

After the treaty of Mangalore, Tipu Sultán made many attempts to increase his power. The Hindus in the western provinces of Maisur often resisted his authority ; and as a punishment he forcibly converted a very large number of them to Muhammadanism, and

The third
Maisur war.

drove about two thousand Bráhmans to commit suicide to escape such conversion. This sent a thrill of horror through the Hindu world, and Náná Farnavis joined the Nizám in invading Tipu's territories. Tipu, however, pacified them by the payment of a large sum of money and by the cession of certain districts ; and the war was brought to a close in 1787. In 1789 he invaded Travancore, which was under British protection. The British were compelled to take up arms in defence of the Rájá. Before declaring war Lord Cornwallis sought and obtained the co-operation of the Nizám and the Márháttás. In the course of the war, which lasted for three years, Cornwallis defeated Tipu in a general engagement at Arikerá, and took several hill forts by storm ; and the Márháttás defeated his army at Simogá, with the assistance of an English contingent. In the third year of the war (1792), his capital, Seringapatam, was attacked, and he was forced to sue for peace. He paid three crores of rupees as a war indemnity and ceded half his kingdom, which was equally divided by the allies.

After the successful termination of the Maisur war, Lord Cornwallis returned to Calcutta and devoted himself to the

The
Decennial
Settlement.

government of the Company's possessions. Akbar had had the whole empire surveyed, the lands classified, and the revenue fixed accordingly ; and, though many changes had been made in the course of the two intervening centuries, the system in force was still mainly his. The Company made no innovations. They were anxious simply to collect the revenue punctually, and made temporary settlements with the zemindars, sometimes for five years and sometimes for a year only. In 1786, however, the Court of Directors sent out instructions to make a

settlement for ten years, holding out hopes that it would be made permanent if it worked well. This was the Decennial Settlement.

Lord Cornwallis went further. He granted the zemindars proprietary interest in the soil, and fixed the amount of revenue for ever. It was enacted for the protection of the tenants that the zemindar should grant them leases as early as possible, and the Decennial Settlement was declared permanent on 22nd March 1793. The settlement has done much good to Bengal. It has created a wealthy landed aristocracy bound by the strongest ties of interest to the British Government. But the provisions of the Act for granting leases to the tenants not having been enforced in the first instance, Government has been obliged, from time to time, to have recourse to further legislation for their protection.

Lord Cornwallis deprived the Collectors of their judicial powers, which he transferred to judges, appointed to take cognisance both of civil and criminal suits, an appeal from their decisions being allowed to the Governor-General in Council as Sadr Diváni Adálat. These courts had jurisdiction only over natives of India ; and the assistance of Pandits and Kázis was sought to explain the Hindu and Muhammadan laws to the judges. From this time the appointment of natives to Government service was restricted to Dárogáships of Police and Munsifships, the pay of a Dárogá being twenty-five rupees a month, and the Munsifs being paid by commission. Lord Cornwallis sailed for England from Madras in October 1793, after having made the Company the greatest power in India, and in the same year the Company obtained a new Charter, by which their monopoly of the Indian trade was partially abolished.

Sir John Shore, who had assisted Lord Cornwallis in the settlement of the land revenue, was appointed Governor-General in his place. Sir John had resided in India for a long time and gained great experience in the work of administration. During his Governor-Generalship the Márháttás defeated the Nizám at the battle of Kurdlá, and the authorities in Britain being averse to the interference of their Indian officers in the affairs

The
Permanent
Settlement.

Natives in
the public
service.

Sir John
Shore.

of the native states, Sir John did not intervene. Nawáb Asafuddaulá of Oudh died in 1798, and a dispute arose about the succession. Sir John Shore went in person to Lucknow, and raising Sádát Ali to the Subahdárship of Oudh, made a treaty with him by which the fort of Allahabad was made over to the Company, and the cost of maintaining a British contingent was raised to seventy-four lakhs of rupees.

At this time the Board of Control attempted to bring about an amalgamation of the Company's army with that of the British Crown. This caused a mutiny of the Company's soldiers, which Sir John had great difficulty in quelling; and on his return from Lucknow he resigned the Governor-Generalship and left for England.

CHAPTER VI

LORD WELLESLEY (1798-1805)

LORD MORNINGTON, afterwards Marquis of Wellesley, was appointed Governor-General in succession to Sir John Shore.

Lord Wellesley. He had been a member of the Board of Control and possessed some knowledge of Indian affairs.

Mr. Kirkpatrick, who had long served as Resident in the Courts of Sindhia, and the Nizám came out in the same ship with him, and gave him much information about the conduct and character of the native princes of India. From what he then heard, his Lordship concluded that the policy of non-intervention, so much advocated in Britain, was unsuited to the country.

On his arrival he found that Tipu Sultán was engaged in a conspiracy to drive the British from India, and that he had entered into a league with Nizám Ali, Náná Farnavis, and the Afgháns, and had concluded a treaty with the French Republic. The Nizám had a contingent of 15,000 men, trained by Raymond, a French republican. Sindhia, too, had regiments disciplined by Frenchmen. All this convinced Lord Wellesley that it was absolutely necessary to humble Tipu, and he ordered Lord

State of
India in
1799.

Harris, the Commander-in-Chief at Madras, to march at once against his capital. Lord Wellesley invited the Nizám to enter into a subsidiary alliance with the British; and he, having learnt from bitter experience that, unless protected by them, his dominions would soon fall a prey to the Márháttás, readily consented.

The Viceroy's determination to prosecute the war against Tipu with vigour, was greatly increased by a letter which he received, about this time, from Zemán Sháh, the Sultán of Kabul, informing him that he had arrived at Lahore with the intention of invading Hindustán. <sup>The fourth
Malsur war.</sup> Twenty-one thousand British soldiers and 10,000 of the Nizám's army marched from Vellore in the direction of Seringapatam in February 1799. One of Tipu's armies was totally routed at Sedásir and the other, under Tipu himself, at Málavelli, whence he fell back in hot haste upon his capital. Lord Harris, aware of the alarm which had taken possession of his mind, lost no time in besieging the place, which is situated in the middle of the river Káveri. Apprehending that the floods of the river might delay his operations in the rainy season, he made all expedition to bring the siege to a successful issue. A breach having been effected in the walls of the city, the British advanced to the assault. Tipu's soldiers fiercely opposed them at the breach, but in vain. The capital was taken, and Tipu's dead body was found lying near one of the gates. Lord Wellesley proclaimed the extinction of the kingdom of Tipu Sultán; and the ancient Maisur State was restored to the old royal family of the Yádavas, who had been pining in captivity since the year 1760. <sup>The
Hindu State
restored.</sup> All the members of the royal family were dead, except a child of five years of age, who was brought out of prison and made Rájá. The Company administered the country in his name; and Purniá, who had served Tipu in the same capacity, was made finance minister of the new State. Tipu's descendants were removed to Vellore, where they lived on pensions granted them by the Company.

What remained of Tipu's territories, after the restoration of the ancient State, was divided between the Company and

the Nizám. The latter, however, made over his share to the Company and entered into a fresh alliance with them, by which he agreed to maintain a larger number of British soldiers at Hyderabad than before. Lord Wellesley offered the Peshwa a share of these territories on condition of his entering into a subsidiary alliance with the British; but he declined to accept the offer. How Báji Ráo was compelled in the course of two years to reconsider this decision has already been related.

Lord Wellesley pensioned the Rájá of Tanjore and the Nawáb of the Karnátik, and placed their territories under British officers; while as a countercheck to Zemán Sháh, he sent Captain Malcolm to represent the Government of India at the Persian Court.

The Nawábs of Oudh generally spent their time in pursuit of pleasure, and were never in a position to pay the amount stipulated for the maintenance of the British contingent at their capital. Lord Wellesley therefore induced Sádat Ali to cede the provinces of Allahabad, Gorakhpur, Korá, and Rohilkhand to the Company in place of the annual tribute stipulated. The British gained two advantages by this transaction: they received their tribute punctually, raising it from the provinces by their own officers; and, the Nawáb's territories being surrounded on all sides by British dominions, all anxiety on account of their protection ceased.

The authorities in Britain had always been opposed to territorial aggrandisement or interference in the affairs of Native States. The policy pursued by Lord Wellesley, which had nearly doubled their possessions in the course of four years, was strongly disapproved by them, and he resigned. But he agreed to remain for another year; and it was fortunate for India that he did so, for the Márhátás were about this time making great preparations for a war against the British.

The head of the Márhátá empire having entered into a subsidiary alliance with the British, Sindhia and the Rájá of Berar were filled with alarm. The Company, in fact, now pressed their invitation on Sindhia to enter into a similar alliance; but

Causes of
the third
Márhátá
war.

he declined it, and joined the Rájá of Berar in concerting plans for an invasion of British territories. Holkar was then at Poona; but he did not join the other Márháttá chiefs whom he distrusted, and with whom he had recently been at war. The Governor-General sent armies from Maisur and Hyderabad to Poona and reinstated Báji Ráo. Holkar had already left Poona before the arrival of the Company's forces.

While Sindhia and the Rájá of Berar were making their preparations for war, they professed friendly intentions towards the Company. In order to put an end to this unsatisfactory state of things, the Governor-General ordered them to withdraw their armies to their own territories; and he undertook at the same time to adopt a similar course. The allies refused to do this, and war was formally declared. Sir Arthur Wellesley, the brother of the Governor-General, advanced with an army from the south, and seized the fort of Ahmadnagar, while Lord Lake proceeded to Hindustán. Sindhia attempted to plunder the Nizám's territories in the rear of the English army; but Sir Arthur wheeled quickly and came upon him at Assai. The regiments, disciplined by De Boigne, fought desperately to protect their guns. Battle of Assai. But the Márháttá army was unable to resist the British charges; and, after a well-fought battle, Sir Arthur was completely victorious (August 1803). He was engaged in many arduous wars in after-life, and became famous as the Duke of Wellington; but it was at the battle of Assai that he won his first laurels. In this battle Sindhia lost about 12,000 men, and nearly a third of the British force was killed. Shortly afterwards, Colonel Stevenson was despatched in pursuit of Sindhia. He stormed the fort of Asirgarh and occupied Burhánpur in October 1804.

Lord Lake, advancing from Cawnpur, stormed the fort of Koel, occupied Aligarh, and marched to Delhi, defeating the Márháttá army which opposed him on the way. Delhi occupied. Delhi fell into his hands, and the emperor, after thirty years of suffering, again came under British protection. Agra shortly afterwards shared the fate of Delhi. A pitched battle was fought at Laswari on 1st November 1803, between

Lord Lake and Sindhia's French Generals, Bourquin and Dudrenec. The disciplined troops of Sindhia fought bravely; but, though Lord Lake lost heavily, he, with a force inferior in numbers, was victorious. Orissa and Bundelkhand were conquered by the Company's forces in the same year; and Sindhia, defeated both in the north and in the south, sued for peace. Lord Wellesley was willing to grant it only on condition that he should withdraw his troops from the east. To this Sindhia would not agree. A large portion of his army, with his famous park of artillery, together with the entire force of Raghuji Bhonslá, was waiting at Argáon. There Sir Arthur attacked

Battle of
Laswari.

them in November 1803; and, after a short but well-fought battle, gained a complete victory. In quick succession Gwailgarh and Nárnálá fell into

Battle of
Argáon.

his hands. Alarmed at the British successes, Raghuji made peace, and ceded Orissa and Western Berar (December 30, 1803). He also relinquished his claims upon the Nizám for

Peace with
Sindhia and
the Rájá of
Nagpur.

chauth, *sardeśmukhí* and *ghásdáná*. Shortly afterwards Sindhia also purchased peace at Sirji Anjan-gáon by the cession of Hindustán and Khándes, and by relinquishing his claims upon the Nizám,

the Peshwa, and the Gaekwar.

Between the capture of Ahmadnagar and that of Gwailgarh there elapsed only a period of four months. But during this short time the Márháttá power was completely broken. Daulat Ráo and Raghuji were compelled to cede nearly half their territories, and thenceforth lost much of their influence. The Company, which till then had been merely one of the great powers of India, thus became in 1804 the paramount power.

In the same year, Nizám Ali, the Subahdár of the Deccan, died and was succeeded by his son, Sikandar Jáh. The British were supreme at Hyderabad; and so there was no dispute about the succession. The Nizám's army had joined the British in the Márháttá war; and Lord Wellesley made over to him the portion of Berar ceded by Raghuji Bhonslá.

During this war Holkar did not join his Márháttá brethren. Indeed, he plundered Sindhia's territory and did him great injury. At its conclusion the disbanded soldiery obtained an

asylum with Holkar. Early in 1804 he demanded the *chauth* of certain districts in Hindustán from the British ; but they refused his demands with scorn, and Lord Wellesley now deemed it necessary to bring him to submission. In 1804 war was formally proclaimed ; and Colonel Murray from Guzerat and Lord Lake from Hindustán simultaneously invaded Holkar's territories. Colonel Murray's force had retired to their quarters before the rains, and not knowing this, Colonel Monson entered Holkar's territories with the view of joining Murray. Holkar pursued him with his whole army and harassed him greatly for two months, at the end of which he, with the wreck of his army, reached Agra. Holkar next occupied Mathurá and besieged Delhi. But as soon as Lord Lake made his appearance there, he fled to Bharatpur, the Rájá of which place, in spite of his treaty with the English, joined him. Monson and General Fraser attacked their combined armies at Dig and totally routed them in December 1804. Lord Lake came upon Holkar's cavalry at Farakkabad and dispersed them. Holkar himself fled, and the English besieged Bharatpur in February 1805. It was a strong fort, and every attempt to carry it failed. The Rájá of Bharatpur, however, finding that there was no hope of succour from Holkar, sued for peace, which was granted. This event produced an impression that the British could not take Bharatpur, which was not dispelled till the fall of the place twenty-one years later.

War with
Holkar.

Lord Wellesley, notwithstanding those arduous wars, found time to carry out many social and administrative reforms. People, who had no children born to them up to an advanced age, often made a vow to cast their first-born into the Ganges at its confluence with the sea. This cruel custom was a fruitful source of infanticide amongst the Hindus ; and it was Lord Wellesley who put a stop to it. The Governor-General in Council was the highest appellate court for the natives of India. But, the Governor-General being engaged in many arduous duties, the hearing of appeals was often greatly delayed. Lord Wellesley, therefore, made over his appellate power to a number of able judges, and the Sadr Diváni Adálat was thus created. He also established

Administra-
tive reforms.

the College of Fort William for the training of European officers of the Company; but the cost of its maintenance was so great that the Directors insisted on a reduction of the expenditure.

CHAPTER VII

LORD CORNWALLIS, SIR GEORGE BARLOW, AND
LORD MINTO (1805-1813)

ON hearing of Monson's defeat, the Court of Directors sent out Lord Cornwallis a second time to assume the office of Governor-General, with instructions to establish peace and check the eager desire for territorial acquisition that had been manifested. On reaching Calcutta, his Lordship wrote to Lord Lake, directing him to restore Hindustán to Sindhia, and his ancestral possessions to Holkar. Lord Lake had, however, already entered into a new treaty with Sindhia. Lord Cornwallis undertook a journey to the North-Western Provinces, but fell seriously ill at Ghazipur, where he died (1805).

The death of Lord Cornwallis left Sir George Barlow, Senior Member of the Council, at the head of affairs. It was with great reluctance that he carried out the non-intervention policy of the British authorities. The Government of India was instructed not to interfere in the affairs of Native States, unless their own territories were actually invaded. The consequence of this policy was a period of anarchy in Central India from the mutual jealousies, animosities, and quarrels of the Native States. Holkar compelled the Rájá of Jaypur to pay eighteen lakhs of rupees. The Rájá of Bundi suffered greatly at the hands of the same eccentric Márháttá chief, Yaśovanta Ráo, who killed all his brothers, and at last died insane in the year 1811. The Nizám, too, began to form new schemes of conquest.

The descendants of Tipu Sultán had their residence fixed at Vellore in the Madras Presidency, where two sepoy regiments and a number of European soldiers were stationed.

An order to the sepoys to wear a new head-dress produced great discontent amongst them; and, this being fomented by the descendants of Tipu, they mutinied ^{The Vellore Mutiny.} and killed their European officers on July 10, 1806. But Colonel Gillespie, arriving with British troops from Arcot, quelled the mutiny, and Tipu's descendants were brought to Calcutta. On the arrival of Lord Minto as Governor-General in July 1807, Sir George Barlow was appointed Governor of Madras.

Lord Minto, who had been President of the Board of Control, adhered, as a rule, to the non-intervention policy; but, the native chiefs of Bundelkhand having created great disturbances by their mutual quarrels, he sent ^{Lord Minto.} Colonel Martindell in 1809 to establish peace. The famous fort of Kálanjara fell into the Company's hands about this time. Napoleon Buonaparte, the Emperor of the French, sent an ambassador to Persia to check, if possible, the progress of the British. To counteract this French influence, Lord Minto organised embassies, headed by Sir John Malcolm, Elphinston, and Metcalfe, to Persia, Afghánistán, and the Punjab; and established friendly relations with those states. In the year 1809 the Sikh chiefs to the east of the Sutlej placed themselves under British protection.

After the death of Yaśovanta Ráo Holkar, there were two parties in the State—a Márháttá party and a Pathán party. Amir Khán, who was the leader of the latter, ^{Amir Khán.} gained the upper hand, and established a small principality for himself by despoiling the neighbouring weak chiefs. At last he ventured to attack Jaypur. In this matter, also, Lord Minto interfered; but, being hampered by the orders of the Board of Control, he was unable to crush Amir Khán. The Rájás of Kolhápúr and Sáwantwari committed many piratical acts in the Arabian Sea. Lord Minto put a stop to their piracies with a strong hand.

He made an attempt also to put down *dacoity* in Bengal. He contracted no fresh loans; and, during his administration, the credit of the Government of India was so high that he succeeded in reducing the rate of interest on the Public Debt. At the time of his return in 1813, he recorded his opinion

that peace in India was not likely to be disturbed except by an eruption of the Pindáris from Central India.

The Company's charter of 1793 having expired, it became necessary to have recourse to fresh legislation in 1813, and an Act was passed which abolished the Company's monopoly of trade with India. This trade was now thrown open, under certain restrictions, to the private merchants of Britain. The Company's special trade was confined to China. The powers of the Board of Control and of the Court of Directors were more clearly defined than in Pitt's Act. Liberty was given to British subjects to live in India, with the permission of either of the two bodies. One lakh of rupees was granted for the promotion of education among the king's Indian subjects. Provision was also made for the foundation of a bishopric and archdeaconry in India. The charter was granted for another term of twenty years.

Charter of
1813.

CHAPTER VIII

MARQUIS OF HASTINGS (1813-1823)

THE prophecy of Lord Minto was falsified. The Marquis of Hastings, on his arrival in India, found that the Rájá of Nepal had invaded British territories. Nepal had made itself a military power by the conquest of the greater part of the Himálayan regions. The Nepalese occupied the villages of Bhutwal and Śivráj in Bengal in 1813. The English recaptured these places, and the Nepalese declared war against them. The Marquis of Hastings, then on tour in the North-Western Provinces, sent four distinct armies against Nepal, two of these, the western and the eastern, being commanded by Generals Ochterlony and Gillespie respectively.

The Nepal
war.

The fort of Maloun, though garrisoned by the famous Gurkhá general, Amar Sinha Tháppá, and his men, fell into the hands of Ochterlony early in 1815. Almorá was next captured, and the Nepal council sent proposals for peace; but Amar Sinha Tháppá, arriving about this time at Khátmádu,

advised the Council to continue the war ; and this advice being accepted, General Ochterlony marched straight from Behar to Khátmádu. Finding the usual route strongly defended, he marched by another road and appeared suddenly before the fort at Mukbanpur, which commanded Khátmádu. The fort soon fell into his hands, and the Nepal Council sued for peace, which was granted. By its terms the English obtained possession of Kumáun, Garhwal, and the mountainous countries between the Jamuná and the Sutlej. The Rájá of Sikkim was taken under British protection, and the Gurkhás were thus completely isolated from the rest of India (1815).

The history of the Pindári and Márháttá wars during the administration of the Marquis of Hastings has already been narrated.

CHAPTER IX

LORD AMHERST (1823-1828)

THE Marquis of Hastings returned to England early in 1823, and Mr. Adam, the Senior Member of the Council, acted as Governor-General for a short time. He became unpopular because he banished a disobedient journalist to whom he had given repeated warnings, and his action in the matter was misrepresented and Lord Amherst was sent out as Governor-General in 1823.

Lord
Amherst.

In less than two months he had to remonstrate with the King of Burma, and no notice being taken of his remonstrance, an ultimatum was sent and the Burmese war began. The Burmese had already occupied Assam and taken possession of Sáhpur, an island in the Bay of Bengal, belonging to the Company. Lord Amherst retook Sáhpur ; and the King of Burma vaingloriously sent a golden chain with which to bring the Governor-General captive to Ava. The financial position of the Government at this time was very strong. Lord Hastings had left ten crores of rupees in the treasury, and the annual surplus amounted to two crores. But the Burmese war was, in one sense, the most difficult in which the British had

The first
Burmese war.

engaged in the East. The route to Burma lay through unhealthy jungles, and over difficult and unknown mountains; and so it was determined to begin by taking the town of Rangoon, at the mouth of the Irrawady; and then to advance by the river. But there were difficulties about this plan also. The necessities of European life were unavailable at Rangoon; and, during the rains, the whole country became a vast sheet of water. In spite of these difficulties, Sir Archibald Campbell sailed from Madras and took Rangoon and Martaban with ease, while Captain Richard occupied Assam. The Burmese general, Mahá Bundlá, made vigorous preparations for war; but he was killed at the battle of Donábew (1824). Proposals for peace were made about this time; but, the rains having set in, no treaty was concluded; and two years passed without any sign of the war coming to a termination. Great sums of money were spent and a large number of English soldiers died of fever and starvation.

In the third year of the war, however, Sir Archibald Campbell reached Yandabu by the Irrawady, and this frightened the king into coming to terms. The English obtained a crore of rupees as a war indemnity and the cession of Assam, Arakan, and Tenaserim (1826).

In the same year, Durjánsál deposed his infant cousin, the Rájá of Bharatpur, declared himself Rájá, and began to make preparations for war. The native chiefs secretly encouraged him, and Lord Combermere was sent against Bharatpur.

The fort had been regarded as impregnable since 1806, and Lord Combermere was able to enter it only after blowing up a portion of the fortifications.

The child prince was restored to the throne, and Durjánsál sent a prisoner to Benares.

CHAPTER X

LORD WILLIAM BENTINCK (1828-1835)

LORD WILLIAM BENTINCK was a man of peace, and spent his chiefly in endeavours to improve the condition of the

people. During his seven years of office he was, nevertheless, compelled to annex two small principalities, Coorg and Cachar, to the Company's dominions. The people of Cachar invited the Company to take possession of their country, and, the Rájá of Coorg having committed several murders, it became necessary to depose him. The Rájá of Maisur attained his majority in 1811, and took the administration of the State into his own hands. But its affairs fell into disorder, and the people broke out in rebellion. The Rájá was therefore pensioned, and the State was placed under British Commissioners. These, however, are the only instances in which Lord William Bentinck interfered in the affairs of native States.

Lord William
Bentinck.

The Burmese war in Lord Amherst's time deranged the finances of India and increased public debts; and Lord William Bentinck had great difficulty in making both ends meet. Retrenchments of civil and military expenditure produced Rs. 15,000,000, and the resumption of unauthorised rent-free lands added a large sum to the revenue.

Administra-
tive reforms.

While Governor-General, Lord William abolished the *Sati* rite, by which Hindu women used to burn themselves on the funeral pyres of their husbands. Marriage in Rájput families of the higher class being expensive, the Rájputs sometimes killed their infant daughters.

Social
reforms.

This custom of female infanticide was also suppressed in British territories by his Lordship, who exhorted the native princes to do away with it in their States. In the Northern Circars the Khonds were in the habit of propitiating Mother Earth with human sacrifices; and strict measures were adopted to put a stop to the practice. The Khonds, unable to appreciate the motives for interfering, rebelled, and it was with considerable difficulty that the rebellion was put down. The reclamation of savage tribes engaged his earnest attention, and the Khonds, the Khols, and the Mairs of Ajmir were greatly benefited by his exertions.

Reclamation
of savages.

An important controversy was raised during this administration as to the best medium for imparting education to the people of India. The Orientalists advocated the use of

Arabic, Persian, and Sanskrit literature; the Anglicists were for giving an education in English, and the Vernacularists were for encouraging the Vernaculars. Lord William Bentinck, after patiently examining the arguments advanced on all three sides, decided in favour of English, a decision which has been found very beneficial to the people of India.

Colonel Sleeman, in an able report, drew the attention of Government to the existence in India of a class of assassins and robbers called *Thugs*, who decoyed travellers, killed them, and robbed them of their property. The prevalence of dacoity in Bengal has already been noticed. Lord William Bentinck organised a special department, called the Thugi Department, for the prevention of these violent crimes.

It has been already stated that Lord Cornwallis had left only two openings for natives into Government service, namely, the post of *Darogá* and that of *Munsif*. The Government, however, was not financially in a position to engage the services of a large number of highly paid European officers; and in almost every district arrears of work accumulated. Lord William Bentinck accordingly proposed the appointment of qualified natives to the higher ranks of the services. He abolished Persian as the Court language and substituted the vernaculars for it; he established the Calcutta Medical College, and declared change of religion to be no bar to inheritance.

The Company's Charter was renewed for another term of twenty years in 1833, when the monopoly of the Chinese trade was also abolished. The Company's stock was valued at £6,000,000, bearing interest at the rate of 10.5 per cent. The holders of the Company's stock would continue to get this interest, and their stock would not be redeemable before 1874 A.D., when for every £100 stock they would have to be paid £200. Proper security was given for the payment of the interest and of the stock. A new member was added to the Governor-General's Council. This member was not to "sit and vote" in Council except at meetings for making laws and regulations, and

is known, therefore, as the Law member. From this time the Governor-General in Council had the power of making laws and regulations; and the laws passed by him received the appellation of Acts. Though power was given to the Government of India to make laws, it was expressly enacted that the legislative power of Parliament should remain intact, and that the Government of India should not have power to repeal any law passed by Parliament. The Governor-General in Council was authorised to make laws for the residence of Europeans in India. The natives of India were declared eligible to all offices under Government without any consideration of caste, colour, or creed. The Court of Directors was authorised to issue a law commission with five members to inquire into the jurisdiction, powers, and rules of existing courts of justice and police establishments, and to suggest alterations as they should think fit. The North-Western Provinces were constituted a separate Presidency, with Sir Charles Metcalfe as its first Governor.

CHAPTER XI

LORD AUCKLAND (1836-1842)

LORD WILLIAM BENTINCK was succeeded for a time by Sir Charles Metcalfe. His short term of office was made memorable by the grant of complete freedom to the Press. On the arrival of Lord Auckland, the North-Western Provinces were reduced to a Lieutenant-Governorship, and Metcalfe left India.

Lord Auckland's government first passed an Act by which native judges were empowered to try civil suits to which Europeans were parties.

The Mahārājā Ranajit Sinha took Peshawar from the Afghāns in 1835. Dost Muhammad, the Amir of Kabul, applied to the Governor-General for assistance to recover it. Shortly afterwards, Lord Auckland sent an ambassador to the Amir to conclude a commercial treaty with him. Finding that the Governor-

Lord
Auckland.

Causes of
the Afghān
War.

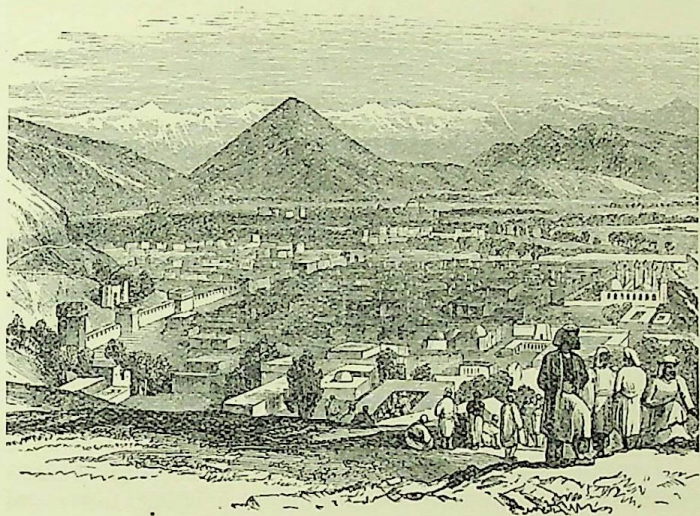
General was not inclined to further his views regarding Peshawar, Dost Muhammad took counsel of the Russian ambassador at his court, and Sir Alexander Burnes, the British ambassador, wrote to the Governor-General to the effect that it was desirable to check the influence of Russia at Kabul. Lord Auckland accordingly formed a triple alliance with Sháh Shujá, the ex-King of Kabul, and Ranajit Sinha, for the purpose of driving Dost Muhammad from Kabul and restoring Sháh Shujá to the kingdom of his ancestor, Ahmad Sháh Abdálí.

A proclamation of war was issued from Simla in 1838, and Sir Willoughby Cotton was appointed commander of the expedition. Some of the Amirs of Sindh tried
The Afghán War. to oppose the passage of British troops through their territories; but they were compelled to make over the strong fort of Bakkar to the British, and the united army from Bengal and Bombay entered Afghánistán through the Bolan Pass. It took possession of Kandahár in May 1839, and Ghazní and Kabul fell into its hands in quick succession. Dost Muhammad tried to treat, but the British refused to listen to him. Sháh Shujá ascended the throne of his ancestors, and the Bombay army returned to India, capturing Khelat on the way.

Ranajit Sinha, the "Lion of the Punjab," died on 27th June 1839. After the treaty of 1809 he never quarrelled with the English. At the time of his death he had
The Sikhs. 80,000 disciplined troops trained by French generals. He had conquered Kásmír and Ladak, and made the Sikhs a great military power; but among those with pretensions to succeed him there was not a single able man, and it was a further misfortune that several eminent *Sardars* (chiefs) died, by the hands of assassins, within five or six years of his death; so the affairs of the State fell into great disorder. From the year 1840 the British were compelled to keep a close watch on the proceedings of the Sikhs.

After the departure of the Bombay army, Sir William Macnaghten, with a portion of the Bengal army, remained at Kabul as Resident. He allowed the Bala Hissar to be occupied by Sháh Shujá and removed the British camp to

the plains below, where the soldiers became involved in quarrels with the inhabitants. Dost Muhammad surrendered, and was sent to India, being granted an ample pension. His banishment, however, did not establish peace in Afghánistán. Sháh Shujá was very unpopular, and his supporters shared in his unpopularity. But the Afgháns were most deeply enraged with Sir Alexander Burnes. On the 1st November 1841 the Afghán Sardars attacked his residence and killed



Bala Hissar and City of Kabul.

him. The English were not in a position to punish the offenders. General Nott was unable to move from Kandahár because the roads were blocked with snow; and Sir Robert Sale was obliged to shut himself up in the fort of Jalalabad. The number of the rebels at Kabul increased and supplies began to run short. Akbar, the son of Dost Muhammad, assumed the leadership of the rebels. Sir William Macnaghten tried hard to secure friends amongst the Afgháns, but without success; and at last he was assassinated by Akbar

Khán. There were still 15,000 British soldiers in Afghánistán; and they could have made a bold stand, but unfortunately they surrendered their guns and money to the Afgháns, on the promise of a safe passage to India. That promise was shortly afterwards violated, and the whole army perished, either in the snow or by the hands of the Afgháns. Only one Englishman escaped to bring the news of this terrible disaster to Jalalabad, which Colonel Sale was defending with great resolution and spirit. Before the close of the war, however, Lord Ellenborough was appointed Governor-General.

CHAPTER XII

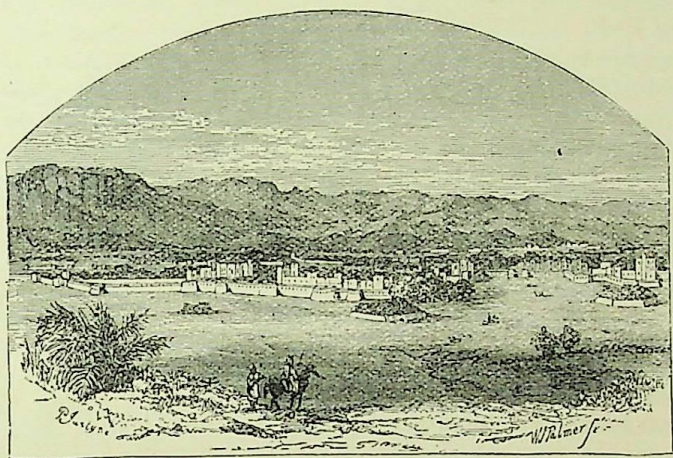
LORD ELLENBOROUGH (1842-1844)

ON his arrival in India, Lord Ellenborough despatched General Pollock to Afghánistán, with instructions to restore British prestige in Central Asia and return to Lord Ellenborough's India. The General reached the Khaibar Pass by Afghán policy. forced marches, and in a short time took the fort of Ali Masjid and relieved Sale at Jalalabad. Then the united British armies began their march on Kabul, levelling the forts on their way and conquering the intermediate places.

General England marched through the Bolan Pass and reached Kandahár, after much fighting. General Nott and he then marched on Kabul, which at once fell into their hands. The first aim of the English was the release of the English prisoners, and in this they succeeded, though not without effort. They levelled the Kabul bazar with the ground, destroyed the fort at Ghazní, signally punished the rebels, and returned to India. The rebels had already killed Sháh Shujá, and Dost Muhammad was allowed to return to Kabul to be its Amir again.

During the Afghán War many of the Amirs of Sind rendered great assistance to the British Army, and except at the commencement of the war, they put no obstruction in the way of the transport of arms,
 Sind War.

ammunition, and stores. The Amirs were independent, though there was a nominal chief. At the close of the war Major Outram, the Resident, reported some of the Amirs, and Lord Ellenborough requested Sir Charles Napier to inquire into the matter. Sir Charles found all the Amirs guilty of corresponding with the enemies of the British, and they were compelled to submit to a treaty by which they ceded two-thirds of their territories to the Government. The Baluchis, their subjects, however, rebelled and attacked the Residency. They fought with desperate valour and would accept no quarter ;



Jalalabad.

but Sir Charles defeated them in two pitched battles, at Míáni and at Dubbá, and in 1843 captured Hyderabad.

As the sepoys of the Madras and Bengal armies refused to serve in Sind, Bombay sepoys only were employed to garrison that country ; and it is the opinion of some that this was one of the causes of the Sepoy Mutiny in 1857.

Daulat Ráo Sindhia died in 1827, and his adopted son, Janakjí, in 1843. At the instance of the Company, Janakjí's widow adopted a child, and a dispute about the guardianship arose. The Mámá Sáheb, ^{Gwalior War.} the late ruler's uncle, and the Dádá Sáheb were the rival

candidates, and each had his own followers. The British supported the Mámá Sáheb and the Rání the Dádá. The Mámá, who had first been acknowledged Regent, was driven from court and his life threatened by his rival, the Dádá; and the Government thereupon called upon the Rání to surrender the Dádá into their hands, and threatened that otherwise the Resident would leave Gwalior. The Dádá, prevented from taking vengeance on his rival, began to plot against the Company, and, as he grew daily stronger, war was declared against the State of Gwalior, and the Governor-General himself marched from Agra. The Rání sought his protection; but the rebels prevented her from proceeding to the British camp. In 1843 the Gwalior army was twice defeated, at Mahárájpur and at Panniar, and the country entered into a subsidiary alliance. In accordance with the terms of this alliance, the army was reduced and the artillery limited to thirty-two guns, the British undertaking the protection of his State during the Rájá's minority.

Lord Ellenborough left India in 1844, and Sir Henry Hardinge, a veteran warrior, was appointed in his place.

CHAPTER XIII

LORD HARDINGE (1844-1848)

LORD HARDINGE had scarcely had time to devote his attention to other matters when the invasion of British India by the Khálsá army began the first Sikh war.

Lord
Hardinge.

Kharga Sinha, the son and successor of Mahárájá Ranajit Sinha, died in November 1840, leaving behind him his son, Neonehál Sinha, a young man of great promise. Neonehál also died prematurely, the result of an accident; and Sher Sinha, the second son of Ranajit, ascended the throne with the assistance of the Rájá of Jamu and his brothers. The Khálsá army began to show signs of discontent; and there was no one in the Royal family or among the Sardars in a position to control it. After a

Disorders in
the Punjab.

series of horrible assassinations the soldiers placed Dhulip Sinha, the youngest son of Ranajit, on the throne left vacant by the murder, in 1843, of Sher Sinha. Dhulip was a minor, and his mother, Maharání Jhindan, became Regent. To pacify them, advances of pay were made to the soldiers; but their demands increased; and they went so far as to put the Maharání's brother to death.

The Maharání appointed Lál Sinha, her favourite, Prime Minister; and it was agreed between the two that the turbulent army should be induced to invade Hindustán.

They argued that, if the army succeeded in gaining its object, the Punjab would be rid of its presence, while, in case of a reverse, it would be rendered less formidable; and so, with the intention of getting rid of her own army, the Maharání prevailed upon it to make war on the British.

Causes of the first Sikh war.

The Khálsá army crossed the Sutlej on 16th December 1845, and advanced against the British cantonment at Firozpur. The English commander, Sir John Littler, was not in a position to dispute the passage of the river. But the Commander-in-Chief, who was at Umbala, at once set out for Ferozpur with all his available troops. He met Lál Sinha's division of the Sikh cavalry at Mudki on 18th December, and this he at once engaged and defeated, capturing seventeen guns. The main army of the Sikhs was stationed at Firozpur in an entrenched camp. Sir H. Gough, the Commander-in-Chief, attacked this strong position on the 23rd, Sir John Littler having joined him with 5000 men. The battle raged furiously during the whole day, and the night was passed in great uneasiness, the troops being so mixed up in the field that it was impossible in the darkness to distinguish friends from foes. Lord Hardinge, the Governor-General, who was in the camp, and the Commander-in-Chief did all they could to inspire their men with courage; and in the morning they attacked the Sikhs and gained a complete victory. Tej Sinha, who had come to the field of battle with 20,000 cavalry, retired without firing a shot. Both sides lost heavily, but the Sikh army became utterly disorganised and plundered the camp of Lál Sinha.

Battle of Mudki and Firozpur.

The British, though victorious, were unable to follow up their victory, as their field-pieces, stores, and ammunition had not

yet arrived from Delhi. In the meantime the strength of the Sikh army was increased by reinforcements from beyond the Sutlej. When ammunition arrived, the British, under Sir H.

Battle of Aliwal. Smith, attacked the Sikhs at Aliwal, on 28th January 1846, and completely routed them. Large numbers fled beyond the Sutlej.

Guláb Sinha, the Rájá of Jamu, had in the meanwhile become Prime Minister at Lahore, and he sent proposals for peace; but the Governor-General consented to treat only on condition that the Khálsá army should be disbanded. Guláb Sinha saw that this was impossible, and the war continued.

For some weeks the Sikhs were busy strengthening their position at Sobráon, where they had thrown a fortified bridge of boats across the Sutlej. When their heavy guns arrived, the British attacked and destroyed the works and completely defeated the enemy, who fled precipitately to the bridge. There they were subjected to a heavy fire from the British horse artillery, and nearly ten thousand of their number are said to have perished in two hours on 10th February 1846. The British losses amounted to nearly 2500 men. Thus in less than sixty days the only native military power that existed at that time in India was defeated and humbled by the valour of British troops and the skill of British officers.

The British now crossed the Sutlej and pitched their camp at Mian Mir, a short distance from Lahore. Guláb Sinha again came forward with proposals for peace, and a treaty was made with the Lahore Durbar on 23rd February 1846, the conditions of which were that the Durbar should pay a crore and a half of rupees and cede to the Indian Government the Doáb formed by the Sutlej and the Bias. As it was not in a position to pay the whole amount in cash, Kásmír was sold to Guláb Sinha for a crore of rupees. A subsidiary treaty was made on 6th March, by which the British consented to remain at Lahore for a year to effect a reorganisation of the Lahore Government.

After a year, however, the Sikh Sardars requested the English to leave an army at Lahore with the Resident, agreeing to pay twenty-two lakhs of rupees a year for its maintenance.

A Council of Regency was formed with the Resident for its President, and it was settled that this arrangement should continue till Dhulip Sinha attained his majority. Lord Hardinge retired from India in 1848.

CHAPTER XIV

LORD DALHOUSIE (1848-1856)

LORD DALHOUSIE reached India early in 1848. He possessed no knowledge of the country; but he was a statesman of keen insight and great energy, and in a short time made himself master of the details of every department of the State. He had expected a quiet time, but within four months of his arrival in India war was forced upon him.

Lord
Dalhousie.

Múlráj, the Governor of Multan, had agreed on his father's death to pay Rs. 180,000 to the Lahore Durbar for his succession, but, on various pretexts, had delayed payment. The British now demanded the money on behalf of the Durbar, and Múlráj resigned. The Resident appointed another in his place, and sent two European officers, Mr. Agnew and Lieutenant Anderson, to escort the new Governor. When they arrived at Multan, Múlráj, though apparently making arrangements for the evacuation of the fort, was secretly engaged in maturing a plan for a rising. His soldiers attacked Agnew and Anderson and killed them. No relief came from Lahore, and the number of the rebels increased.

The second
Sikh war.

At the time Lieutenant Edwardes, a British officer, was engaged in the survey of the Deráját Division. On the news from Multan reaching him, he, with a small body of gallant soldiers, attacked Múlráj, and, twice defeating him, compelled him to seek shelter in Multan. The Nawáb of Baháwalpur sent timely help to Edwardes. On 7th September 1848, on the arrival of reinforcements with siege-guns from Lahore, Multan was besieged; but the operations were delayed by the defection of Sher Sinha, the representative of the Lahore

Durbar, with the British army, who marched with the whole of the Sikh army towards the north to join his father, Chhatter Sinha, already in open rebellion.

On the arrival of a force from Bombay at Multan the siege operations were resumed. The fort was a strong one. Nature and art had combined to make it a second **Multan taken.** Bharatpur. But it yielded to British energy and science on 2nd January 1849. The magazine caught fire and blew up, destroying a portion of the town. The outer and the inner fortifications were gradually reduced, and Múlráj was taken prisoner and died shortly after.

Chhatter Sinha entered into a treaty with Dost Muhammad, by which he agreed to make over Peshawar to that ruler if he drove the British from Lahore. Dost Muhammad was so anxious to regain Peshawar, that on this condition he joined his inveterate enemy and sent him a large number of Afghán troops.

Sher Sinha had taken up his position behind a belt of forest in the neighbourhood of Chillianwala, and there he awaited the advance of the British. Lord Gough **Battle of Chillianwala.** pitched his camp on the other side of the forest, and between it and the village of Chillianwala. There the Sikhs opened a heavy fire on him on 12th January 1849, and he advanced his infantry through the forest to attack them. In the action that followed, the British suffered heavily. Several of their guns were captured; and, though they ultimately won the day, the result was for a long time doubtful. After the battle, Sher Sinha marched first to Rasul, where he was joined by Chhatter Sinha and a reinforcement of the Afgháns, and ultimately to Gujarát, where he took up his position. Thither Lord Gough followed him, **Battle of Gujarát.** being reinforced on the way by three brigades from Multan. The battle opened with a fierce cannonade from his heavy artillery, which was greatly superior in weight of metal and number of guns to that of the enemy. The Sikh artillery was silenced, and, unable to hold their ground, the Sikhs retired behind the line of villages in their rear. There Lord Gough launched his infantry against them, and, after a gallant resistance, they were driven from all their

positions on 27th February 1849. Cavalry and horse artillery were sent in pursuit, and these were followed by two columns, which pressed the enemy so closely that, after some days, the entire Sikh army surrendered unconditionally.

By the Proclamation of 29th March 1849, Lord Dalhousie annexed the whole country governed by the Lahore Durbar, and granted a pension of Rs. 500,000 to Dhulip Sinha, who became a Christian and lived for many years in England, where, after various reverses of fortune, he died. Lord Dalhousie was made a Marquis for his success in the second Sikh war.

Annexation
of the
Punjab.

The Rájás of Kerauli and Satára died about this time. Both had adopted children. Lord Dalhousie held that the State of Satára was created by the English, and therefore, on the failure of the direct line, they were not bound to give it to an adopted child. Kerauli was an ancient State, not created by the English, and accordingly he held that the succession there should be determined by ancient custom. The Court of Directors and the Board of Control agreeing with his Lordship, Satára was annexed to British India. This is the principle that has since been acted on in similar cases.

Annexation
of Satára.

After the treaty of Yandabu the relations between the Company and the King of Burma again became strained. The Resident had had to withdraw, and the position of British merchants was far from being safe. The Governor of Rangoon having ill-treated the British, the Governor-General sent a fleet to punish him, and he was removed; but the new Governor was a man of a still haughtier and more intractable disposition. Admiral Lambert consequently blockaded Rangoon and captured one of the king's ships. The Burmese kept up a fire from the fort, but it was ineffectual; and war was shortly afterwards declared. Martaban fell into the hands of the British; Rangoon was captured; Bassein and Prome were occupied; and Pegu opened its gates after a long siege. The inhabitants prayed to be relieved from the turbulent Burmese officers; and the British acceded to their request. The places captured became part of the British dominions. Those who

The second
Burmese
war.

feared that the English would encounter great difficulties if they advanced beyond India, have been agreeably surprised by the prosperity of the Burmese provinces since 1852.

The Nizám of Hyderabad allowed the subsidy which he had agreed to pay to fall into arrears to the amount of 8,000,000 rupees. The Directors urged Lord Dalhousie to press for payment ; and, after much acrimonious correspondence, the Nizám, who declared himself unable to pay, made over Berar, Naldurg, and the Raichar Doáb to the British. The last two provinces were subsequently returned to his Highness in reward for his services during the Sepoy Mutiny.

Báji Ráo, the ex-Peshwa, died in 1853, and his pension lapsed to the State. His adopted son, Náná Sáheb, made

**Annexation
of Jhansi and
Nagpur.**

several efforts to get the pension granted to him also, but in vain. The Nawáb of the Karnátik died about the same time, and his rank and pension were abolished. It was proposed to remove the descendants of Bahádur Sháh from the imperial palace at Delhi ; and the Rájás of Jhansi and Nagpur dying without issue, these States were annexed, and the adopted sons declared ineligible for succession.

The Nawábs of Oudh had been for a long time the protégés of the English, who had raised them to the dignity of kings. But their administration of the country

**Annexation
of Oudh.**

had been always unsatisfactory. Lord Hardinge had consequently written to the king, warning him that if it did not improve in two years, it would be taken out of his hands. Even this did not bring him to his senses, and in 1856 the Directors ordered the annexation of the country. Lord Dalhousie, though he did not approve of the measure, loyally carried out the orders, and the State was annexed ; Wájid Ali Sháh was brought to Calcutta, and a pension of Rs. 1,200,000 was settled on him. The people of India were greatly alarmed by these annexations.

During the seven years of Lord Dalhousie's administration he was occupied mainly with political and military affairs ; but he found time notwithstanding to introduce and carry out various measures of improvement. It is to his energy and foresight that India owes

**Material
progress.**

her railway system. It is to him she owes the network of telegraphic wires that covers the whole face of the country. It is to him that she owes her trunk roads, her admirable postal system, which carries letters from one end of the country to the other for only two pice, and her grand irrigation canals spreading fertility over large tracts of land. The hard work of his seven years of office so undermined his health that he returned to England in 1856 only to die.

The Charter of 1853 made Bengal a Lieutenant-Governorship, and Sir Frederick Halliday was appointed its first Lieutenant-Governor.

CHAPTER XV

LORD CANNING (1856-1862)

LORD CANNING looked forward to a period of peace ; and had made up his mind to devote himself to improving the condition of the people ; but he was not without misgivings, as was shown by a speech he delivered on the eve of his departure from England. What actually took place was very different from what he had expected. In 1856 Britain became involved in war with China and with Persia. In both cases the British were victorious. The King of Persia was compelled by Major Outram, the British commander, to promise not to invade the territories of Dost Muhammad, the Amir of Kabul, and a friend of the British.

Lord
Canning.

The Bombay sepoys were willing to go to any part of India when ordered ; but the Bengal sepoys always refused to do so. They prided themselves on their high caste, and would not consent to perform menial services in the regiments. This contrast was shown in a very striking way in the Sind war, in which sepoys from both Presidencies were employed. Sir Charles Napier often predicted that the Bengal sepoys would one day mutiny ; and, when appointed Commander-in-Chief in 1850, he framed strict rules for the prevention of such a calamity, and rigidly enforced them. These rules and regulations, however, did not meet

Causes of
the Sepoy
Mutiny.

with the approval of Lord Dalhousie, who reposed complete confidence in the fidelity of the Bengal army ; and Sir Charles resigned.

But the spread of English education, the construction of railway and telegraph lines, and the passing of such measures as the Widow's Re-marriage Act, created a suspicion in the minds of the ignorant people of the country that the British were bent on making India a second Britain, and designing men spread the idea that the whole population were to be forcibly converted to Christianity.

The annexation policy of Lord Dalhousie, too, had irritated many ; and, in spite of the harshness and unpopularity of the measure, it was resolved to remove the family of the great Mughal from the palace at Delhi. Náná Sáheb, too, and his coadjutor, Azimullà, travelled through various parts of Upper India, spreading disaffection and organising resistance. The astrologers who, in the beginning of the native year, go from house to house, reading the almanac and foretelling the events of the year, gave out that, as a hundred years had passed since the battle of Plassey, the Company's rule would come to an end. In 1857 *chapátis* (unleavened cakes) were circulated from place to place throughout Hindustán, and the mysterious nature of the occurrence has not yet been satisfactorily explained. Some are of opinion that it was a call to arms. However, neither the people nor the princes were the first to strike the blow, which came from the sepoys.

Enfield rifles were given to the sepoys early in 1857, and an impression got abroad that the cartridges were greased with the fat of hogs and oxen, and designed to defile the Hindus and Musalmans alike. Lord Canning had them examined by the best chemists, who pronounced them not to have been greased ; but the false impression continued to gain ground.

The mutinous spirit of the Bengal army first manifested itself at Barrackpur, and then at Raniganj and Berhampur.

The first out-break of the mutiny. A sepoy regiment at Raniganj, having disobeyed the orders of the commanding officer, was brought down to Barrackpur, disarmed, and disbanded. On their way to their homes in Oudh, the men spread all sorts of calumnies against the British, and thus increased the disaffection.

The news of the proceedings at Barrackpur and Berhampur reached the Upper Provinces, and created a great stir among the sepoys. At Meerut eighty-five sepoys were ordered to be hanged for refusing to use the suspected cartridges; and this incensed their comrades. After killing their officers and breaking open the jails, the mutineers marched to Delhi, a distance of forty miles, and declared the re-establishment of the Mughal Empire. All this happened so quickly and so unexpectedly that the officers commanding the British regiments at Meerut were simply bewildered. The example of Meerut was followed at Delhi, and the Musalmans there joined the mutineers.

Meerut.

It was subsequently ascertained that the 30th May had been fixed for a general rising of the sepoys from Peshawar to Benares; but the sepoys at Meerut mutinied twenty days before the appointed date. In the Punjab, the sepoys at Lahore, Amritsar, Peshawar, Jalandhar, Phillaur, Mardán, and other places were kept in check by the Sikh and European regiments. But those at Ferozpur mutinied; and, after committing various acts of violence, marched to Delhi. One regiment only mutinied at Lucknow. The regiments at Moradabad, Bareilly, Saharanpur, Sháhjahanpur, Badáon and Almorá in Rohilkhand, Aligarh, Mainpuri, Fatehgarh in Hindustán, Nasirabad and Nimach in Rajputána mutinied, killed the English residents of those stations, plundered the treasuries, and, repairing to Delhi, saluted Bahádur Sháh as emperor. The Musalmans of Bareilly rebelled under the leadership of Bahádur Khán, a Rohilla chief. The mutineers at Cawnpur set out for Delhi, but were induced to return by Náná Sáheb. He professed friendship for the English, but suddenly joined the mutineers and became responsible for the treacherous and inhuman massacre of the European residents of the town. He promised them a safe passage to Allahabad by boats; but, when they were embarked, the mutineers fired upon them from the banks, and killed all of them but four who escaped and brought the news of the disaster to Allahabad.

Mutiny at
various
stations.

Sindhia despatched a portion of his army to Agra, to

guard the person of the Lieutenant-Governor in the event of a mutiny of the sepoys stationed there; but a part of the force mutinied. The Rání of Jhansi joined the mutineers, killed seventy Europeans stationed at that place, and recovered her State. The regiments at Naogáon, Bánda, Fatehpur, Chhatterpur, Hámirpur, and Jalaun also mutinied and marched to Delhi.

The Punjab remained tranquil. The Sikhs were loyal, and the Rájás of Kapurthalá, Patiálá, Jhind, and Nabhá actively co-operated with Sir John Lawrence, the Chief Commissioner of the Punjab, who was thus enabled to send troops to assist in the siege of Delhi. There was very little display of mutinous spirit in either Madras or Bombay, or even at Hyderabad, and not a single native feudatory chief joined the mutineers; while many made every effort to suppress them. The only persons of consequence who joined them were the Rájá of Bánda, the Náwab of Fatehgarh, the Rájás of Amethi and Bánpur, and the Zemindar of Jagadíspur in Behar. The people in general remained friendly to the British, and, even in the districts affected, showed no sympathy with the mutineers. Many of the Talukdars of Oudh and the inhabitants of Lucknow, however, joined the mutineers.

The ability, promptitude, and scientific skill with which the British suppressed the mutiny, added greatly to their prestige.

General Anson, on receiving news of the mutiny at Meerut, started from Simla and marched with three regiments for Delhi; but died of cholera on the way. His successor,

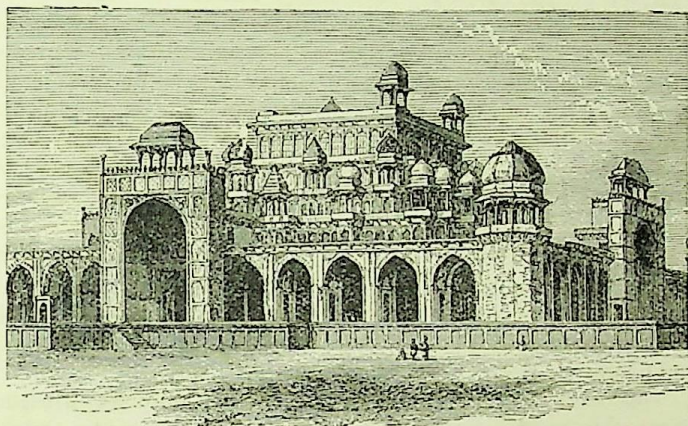
Capture of
Delhi.

Sir Henry Barnard, reached Delhi on the 4th June, and took up his position on a small eminence to the north-west of the city, from which the sepoys, with all their endeavours, were unable to dislodge him. But he refrained from making any attack on the city, as it was strongly fortified and manned by 30,000 disciplined troops with ample supplies. Sir Henry Barnard also died of cholera on the 4th July, and was succeeded by General Wilson. Reinforcements reached Delhi from Lahore on the 14th of August, and on the 6th September siege-guns arrived from the same quarter.

On the 13th September a breach was effected in the city wall, and in ten days the English were masters, not only of the city, but also of the palace. The emperor was made a prisoner and transported to Rangoon with his Begum. Two of his sons, captured, like the emperor, at the tomb of Humáyún, were shot down to prevent the success of an attempted rescue.

On receipt of the news from Cawnpur, Lord Canning immediately sent Major Neill to relieve that place. The first Indian railway had recently been opened as far as Raniganj. Neill went on foot, suppressed the mutiny of some Sikh regiments at Benares, and relieved Allahabad, then besieged by the rebels. At Allahabad

Capture of
Cawnpur.



The Tomb of Humáyún, near Delhi.

he was joined by Henry Havelock, and shortly afterwards he defeated the sepoys at Fatehgarh. On the 15th July a battle was fought for the possession of the bridge over the Pándu river, in which Náná Sáheb himself commanded the sepoys. Náná's forces were completely routed, and he fled precipitately to Cawnpur, where he perpetrated a crime which sent a thrill of horror throughout the civilised world. He ordered the massacre in cold blood of two hundred European prisoners, most of whom were women and children, and had their

bodies, the dying with the dead, thrown into a well. The British army arrived at Cawnpur within two days of this event and occupied the place.

In the meantime, the state of affairs at Lucknow grew worse and worse. Sitápur, Fyzabad, Azimgarh, and other places became scenes of violence. Sir Henry

**Relief of
Lucknow.**

Lawrence took every precaution for the safety of the Residency; but on the 4th July he was killed. The mutineers, in great force, attacked the Residency; but they were repulsed. General Havelock advanced twice from Cawnpur for the relief of Lucknow and defeated the rebels at Unáo and Busaratganj. In September, General Outram arrived at Cawnpur, and Outram, Havelock, and Neill marched to the relief of Lucknow. Neill entered the city on the 15th September, but, in passing through a narrow lane, was shot dead from one of the palaces. The relieving army reached the Residency, but it in time found itself unable to break out, and only added to the number of the besieged. In November, however, Sir Colin Campbell succeeded in relieving the garrison. Leaving General Outram with a strong force at Dilkhusa, a garden two miles from Lucknow, he marched for Cawnpur, and, pushing on vigorously, occupied the bridge of boats thrown across the Ganges. Meantime the Gwalior contingent had mutinied, under the leadership of Tántiá Topi, a Márháttá Bráhmaṇ, and marched on Cawnpur, where Major Windham was hardly in a position to cope with them; but the advance of Sir Colin compelled them to retire.

Outram was twice attacked by the mutineers; but, on both occasions, he succeeded in repulsing them. The Governor-

**Capture of
Lucknow.**

General had ordered that the pacification of the province should be effected before the capture of Lucknow; for two months, therefore, no attempt was made by Sir Colin to recover that place. In March, however, he advanced on Lucknow and occupied the bridges over the Gumti. The northern quarter of the city was thus cleared of the enemy; but the capture of the city took several days, as every house had been converted into a fort and manned by the mutineers. In ten days, however, the Begum of Oudh

fled from Lucknow, and the city fell completely into the hands of the British.

Bareilly now became the headquarters of the rebels, and Prince Feroz, the Begum of Oudh, Náná Sáheb, and others assembled there. Sir Colin sent three columns from different directions against the place, so that none of the rebels might escape. The city was easily captured, but all the rebel leaders fled. Captain Douglas was despatched to Behar, where he defeated and killed the rebel Kumár Sinha, Zemindar of Jagadísapur.

And of
Bareilly.

The Bombay army, under the command of Sir Hugh Rose, occupied Saugor in January. The undertaking before Sir Hugh was an arduous one. He had to cross hills and mountains that had proved impassable barriers to the Mughal emperors for centuries, and he subjugated in three months hill tracts which they had never been able to take. He took Chanderi on the 17th March, and on the 23rd laid siege to Jhansi. Tántiá Topi and the Rájá of Bánpur came with 20,000 men to the relief of Jhansi, but they were defeated and dispersed. The Rání, in despair, fled with a few horsemen, and Sir Hugh occupied the place and halted there to rest his troops for a few days.

Sir Hugh
Rose.

At the very outset the army of Sindhia had shown a mutinous disposition; but in November they broke out into open revolt, under the leadership of Tántiá Topi, who immediately joined Náná Sáheb and occupied Bithur. General Windham at Cawnpur was hard pressed by them, when he was relieved by Sir Colin Campbell. Defeated there, Tántiá attempted to join the Rání of Jhansi. Foiled again, he occupied Kálpi.

Tántiá Topi.

Driven from Kálpi, where he had to abandon the fine park of artillery in which Sindhia's army took so much pride, he came secretly to Gwalior, where all the mutineers joined him. The Mahárájá and his minister, Dinkar Ráo, opposed him in the field; but were defeated and compelled to flee to Agra; and Gwalior, with Sindhia's treasury, magazine, and artillery, fell into Tántiá Topi's hands. Tántiá now declared Náná Sáheb Peshwa; but Sir Hugh advanced by forced marches

Gwalior
taken.

from Kálpi and encountered the enemy at Morár, where he completely defeated them. He then advanced on Gwalior. In the attack on that place the Rání of Jhansi was killed. Gwalior was captured on the 18th June, and Sindhia came back to his capital. Tántiá tried to revive hostilities in the Deccan, but he was betrayed by one of his followers in April 1859.

Náná Sáheb and those who were with him were driven from place to place by the flying columns. They attempted to escape to Nepal, but Jang Bahádur, the minister, had espoused the cause of the British, and they found no asylum there.

All opposition being at an end, the Government proclaimed a general amnesty. Only those who had been actually implicated in killing Europeans were excluded from the pardon, while those who had helped the British were rewarded with titles, jágirs, and pensions. Opinion in Calcutta was loud in its condemnation of the leniency thus displayed by Lord Canning; and he obtained the derisive name of "Clemency Canning"; but the judgment of posterity has vindicated his action. The rest of Lord Canning's administration was spent in the task of rewarding those who had rendered signal services during the mutiny. He confiscated the properties of the Talukdars of Oudh, with the exception of six who had been staunchly loyal to the British.

CHAPTER XVI

THE ASSUMPTION OF THE DIRECT ADMINISTRATION BY THE QUEEN (1858-1899)

ONE of the results of the mutiny was that the British Government assumed the direct charge of the administration of India. The East India Company was abolished; and the Governor-General of the East India Company became the Viceroy. The Court of Directors and the Board of Control were

Assumption
of the direct
Administration
by the
Queen.

abolished, and a Secretary of State was appointed solely for India. The Secretary for India was made directly responsible to the Sovereign and to Parliament for the good government of the country; while an India Council of fifteen members was organised, to advise him in all important matters. The Viceroy was made responsible to the Secretary of State and the India Council for his actions in India. In 1858 a Proclamation was issued in India in the name of the Sovereign. By it, all existing dignities, rights, usages, and treaties were confirmed; all grounds of suspicion of tampering with caste or religious faith were removed; and from the highest to the lowest ranks of society, a reliant spirit of calm assurance and acquiescence in its simple provisions was at once created.

This Proclamation, which inaugurated a new era of progress, is regarded as the Magna Charta of India. Provision was further made for admitting three native members to the Imperial Legislative Council, and native opinion began to be consulted in the administration of the country. At the same time the Supreme Court and the Sadr Diváni Adálat were abolished, and the High Court was established in their place. Universities were founded in Calcutta, Madras, and Bombay, with "the advancement of learning" as their motto; and schools and colleges, supported and aided by Government, sprang up in every direction. After doing everything in his power for the pacification of the country, Lord Canning returned to England in 1862. He was firm and resolute, and at the same time sympathetic and benevolent. It is doubtful whether any other ruler could have tided over with more tact the difficulties that surrounded India at the time.

The Queen's
Proclamation.

Administra-
tive Reforms.

LORD ELGIN (1862-1863). LORD LAWRENCE (1864-1869)

Lord Elgin succeeded Lord Canning, but he died, soon after his arrival in India, at Dharmaśálá, in the Punjab. On his death, Sir William Denison acted for a short time as Viceroy. Ultimately Sir John Lawrence, who had been the Chief Commissioner of the Punjab during

Lord Elgin.

the mutiny, was appointed Governor-General. One of the objects of his appointment was the suppression of the rising of the Musalmans of Sitáná on the Punjab frontier; and the first act of his administration was the despatch of Sir Hugh Rose, the Commander-in-Chief, to that place. The rising was put down, but with a great loss of men and money.

Sir John
Lawrence.

The British entered into their first treaty with the Devaráj of Bhutan in the year 1772. In the interval there had been many political revolutions in that country. The Dharmaráj was in theory the supreme ruler of Bhutan, both in religious and in temporal affairs. He used to appoint a Diván for the management of temporal affairs, and this Diván was the Devaráj. When a Dharmaráj or a Devaráj died search was made throughout the country for a boy with certain marks on his body; and when such a one was found, he was appointed to the vacant situation. About the year 1860, two provincial Governors were very powerful. They were Tanso Penlo and Pero Penlo. The former was hostile to the British, and often led raiding expeditions into Assam and Bengal. He appointed his own Dharmaráj and Devaráj, and occupied the Doárs in Assam. These were the passes by which hillmen descended into the plains, and had come into the possession of the British on the conquest of Assam. The Bengal Doárs, too, had subsequently fallen into their hands, and they paid an annual subsidy for all these Doárs to the Bhutanese. On Tanso Penlo's assuming an attitude of open hostility, the Government of Bengal sent Sir Ashley Eden as Ambassador to the Devaráj, with whom the Government was in treaty. But the insolent conduct of Tanso Penlo defeated the object of the embassy, and there was no alternative left but war. Two forts, Divángiri and Dalimkot, fell into the hands of the Indian Government; but, the country being very unhealthy, the authorities concluded a peace by which the subsidy to Bhutan was increased by a few thousand rupees.

The Bhutan
war.

LORD MAYO (1869-1872)

During the administration of Lord Mayo, Kabul was convulsed by a war of succession. Neither Lord Lawrence nor Lord Mayo interfered in this struggle; Lord Mayo invited the Amir to India and entertained him with great pomp at Umbala. The Duke of Edinburgh, the second son of the Queen, visited India during the Mayo Viceroyalty, and the occasion was marked by a great outburst of loyal feeling throughout India, the people of which were thus, for the first time, brought into personal contact with the Royal family. Lord Mayo was assassinated at Port Blair, in the Andaman Islands, by a Musalman convict, in 1872.

The Duke of
Edinburgh
in India.

LORD NORTHBROOK (1872-1876)

Lord Mayo was succeeded by Lord Northbrook, whose policy was marked by wisdom and moderation. A severe famine breaking out in Behar about this time, his Lordship appointed Sir Richard Temple to organise measures of relief. In this he was eminently successful, and shortly afterwards he was made Lieutenant-Governor of Bengal.

Malhar Ráo, the Gaekwar of Baroda, being accused of attempting to poison the Resident at his Court, was tried by a mixed commission of native chiefs and English officers and deposed, and a scion of the family was appointed in his place.

The Baroda
affair.

The Prince of Wales, the eldest son of the Queen and heir to the British throne, visited India in the year 1875, and the preparations that were made for his reception on the occasion, were without a parallel for grandeur in the history of India.

The visit of
the Prince
of Wales.

LORD LYTTON (1876-1880)

Lord Lytton was made Viceroy in the year 1876. He was the son of a well-known English writer and politician,

and was himself a gifted poet and successful diplomatist.

Assumption of the imperial dignity by the Queen. In 1877 the Queen assumed the title of Empress of India. Up to that time, though the paramount ruler in India, she had possessed no distinctive title corresponding to this position, and her assumption of the new style was the formal declaration of her supremacy.

In the same year a terrible famine broke out in Madras. Lord Lytton became very unpopular with the native section of the Indian Press, owing to the passing of the Vernacular Press Act, which interfered with its liberties.

Having received information that Shere Ali, the Amir of Afghánistán, was intriguing with Russia, Lord Lytton despatched Sir Neville Chamberlain to Kabul as Envoy ; but the Governor of Ali Masjid refused to allow him to proceed, and war was declared against Afghánistán for the second time. Shere Ali, defeated and dethroned, fled to Mádári Sherif, where he died ; and the English placed Yákub Khán on the throne. By the treaty of Gandamak (May 1879), a British Resident was stationed at Kabul. Yákub, however, was very unpopular ; and no sooner had the British troops returned to India than the Kabulese rose and murdered Sir Louis Cavagnari, the Resident, and those with him. This was the cause of the third Afghán war. Yákub abdicated and retired to Mussoorie.

The second Afghán war.

The third Afghán war.

LORD RIPON (1880-1884)

Before the conclusion of the third Afghán war Lord Lytton left India, and was succeeded by the Marquis of Ripon. Ayub Khán, advancing from Herat, defeated a British brigade at Maiwand ; but General Roberts shortly afterwards signally defeated him near Kandahár. The British placed Abdur Rahmán on the throne, and then the British troops evacuated Afghánistán. Lord Ripon next repealed the

The Local Self-Government Scheme. Vernacular Press Act, and introduced a system of Self Government, by which the management of Local affairs was entrusted to Boards locally elected. His

attempt to invest native magistrates with the power of trying Europeans made him very unpopular with the European residents in India. The opposition led to a compromise, by which a European subject charged with a crime secured the right to demand a trial by a jury. Lord Ripon also appointed an Education Commission to devise measures for the further diffusion of popular education, and he re-established the department of revenue and agriculture in accordance with the recommendation of the Famine Commission.

LORD DUFFERIN (1884-1888)

Lord Dufferin succeeded Lord Ripon in 1884. Shortly after his arrival in India he entertained the Amir of Kabul at a grand Durbar at Rawalpindi. About this time a Delimitation Commission was appointed, with Sir Peter Lumsden as its President, for the purpose of fixing the boundary between Russia and Afghánistán; but owing to the overbearing conduct of the Russians, an affray occurred between them and the Afgháns at Panjdeh, and the relations between the British and Russian Governments became greatly strained. The native chiefs of India thereupon showed their loyalty by placing the entire resources of their States at the disposal of the British Government, to be used in case a Russian war should break out. The tact and diplomatic ability of Lord Dufferin, however, averted a conflict.

The Pindi
Durbar.

The King of Burmah entered into intrigues with the French and the Italians. He was unable to maintain order in his own country, where organised dacoity had become of constant occurrence. The Burma Trading Company suffered heavy losses from the disordered state of the country. To these, as to other British subjects, the Burmese king refused redress. Lord Dufferin, on negotiations failing, declared war. A few British steamers ascended the Irrawady, took Mandalay without difficulty, and, having deposed the king, brought him as a prisoner to India. Lord Dufferin annexed the country by a proclamation dated 1st January 1886.

The third
Burmese
war.

Shortly afterwards Lord Dufferin made over the fort of Gwalior to the Maharájá Sindhia. It had been held by the British ever since its capture by Sir Hugh Rose in 1858. This graceful act of courtesy did much to inspire the native princes of India with confidence.

In view of the agitation which prevailed all over India on the question of the appointment of qualified natives to the higher offices in the State, Lord Dufferin appointed a Public Service Commission, and thus set the question at rest. On Queen Victoria completing the fiftieth year of her reign, in the year 1887, a Jubilee was held with great pomp and universal enthusiasm throughout India. Lord Dufferin, on his retirement, was created Marquis of Dufferin and Ava (1888).

The extension of the Russian Empire towards the north-western frontier of India made it necessary to limit the spheres of influence of these two great powers. There was a tract between the two empires ruled by the Amir of Afghánistán, and there were besides many petty mountain tribes of war-like habits; and either Britain or Russia might absorb them, and become a dangerous neighbour to the other; so Lord Dufferin, who had served long in Russia, thought it expedient, in consultation with the Government of Russia, to issue a joint commission for the delimitation of the boundaries. Sir Lepel Griffin was appointed British Commissioner, and a satisfactory conclusion was arrived at.

LORD LANSDOWNE (1888-1893)

One of the principal events of Lord Lansdowne's administration was the Manipur war in 1891. Tikendrajit, the Senapati of Manipur, having murdered five Englishmen, including the Chief Commissioner of Assam, a British force was sent to Manipur. The Rájá was deposed and the Senapati executed. A youthful member of a distant branch of the Rájá's family was made Rájá, and a British Commissioner appointed to rule the country for him during his minority.

One great change introduced into India during Lord Lansdowne's Viceroyalty was the increase in the number of the members of the Legislative Councils and the extension of their power. Measures in accordance with the Famine Regulations served to carry the people through the temporary distress caused by the scarcity in the years 1889 to 1892.

Legislative
Councils.

Lord Lansdowne, having completed his term of office, returned to England in 1893.

LORD ELGIN (1893-1899)

Lord Lansdowne was succeeded in the Viceroyalty by Lord Elgin, the son of that Lord Elgin who died at Dharmasálá in 1862.

The period of his administration was marked by a series of grave calamities, among which widespread famine and pestilence and a destructive earthquake were the chief. But, thanks to the wisdom and energy of the authorities and the generous aid of the people of Great Britain, the worst consequences of the famine were averted; while the ravages of the plague were checked, and the damage caused by the earthquake was quickly repaired.

During this administration the peace of the north-west frontier was much disturbed. In consequence of an invasion of Chitral, a military expedition was sent into that country to maintain the suzerainty of Kásmír. Ultimately a British garrison was established in Chitral, and a road was made from Peshawar through the intervening tribal territories. These operations were followed by a succession of tribal risings, the most formidable of them being that of the Afridis. These risings led to a military expedition on a large scale being sent into the hill country between India and Afghánistán.

In commemoration of the completion of the sixtieth year of Her Majesty the Queen Empress's reign, a Diamond Jubilee was celebrated throughout India in 1897.

On his retirement, in January 1899, Lord Elgin was succeeded by Lord Curzon.

LORD CURZON (1899-1905)

Lord Curzon entered into his office in 1899. One of his first measures was the formation of the north-western frontier province. The districts to the west of the Indies were often disturbed by raids of the warlike tribes, the Afridis, Yusafzais, and others. It was difficult to govern these provinces from Lahore, and so a military chief commissionership was created with Peshwar for its capital. This is intended to keep the border tribes in awe. Lord Curzon divided Bengal and added three commissionerships of East and North Bengal to Assam. In this way he formed a new Lieutenant-Governorship under the name of Eastern Bengal and Assam. He added also the Sambalpoore division of the Central Provinces to the Lieutenant-Governorship of Bengal. The Berars had hitherto been governed by the Resident of Hyderabad; but a final arrangement having been arrived at with the Nizám, it was now added to the Central Provinces. The Viceroy visited the capitals of all the great feudatory chiefs, and tried to bring them under his personal influence.

He appointed several commissions to ascertain the state of the administration, so that the various departments in charge of affairs might be improved. Of these the Police Commission and the Universities' Commission have already borne fruit. These departments have been organised on broad and liberal principles. Lord Curzon sent a mission to Tibet. It was a peaceful commercial mission, but the Tibetans resisted it, and there was some fighting. The Commission at last reached Lhasa, and a convention was signed which opened up the trade with Tibet to British Indian subjects.

Lord Kitchener, the Commander-in-Chief, proposed that the military membership of the Viceregal Council should be abolished, and that the Commander-in-Chief should be the only adviser of the Viceroy in all military matters. He also recommended that the military member's place should be taken by a supply member, who would look after the transport and supply of the army

both in peace and war. Lord Curzon did not approve of these suggestions ; but the Secretary of State supported Lord Kitchener, and the measure was passed. Lord Curzon then wanted to appoint General Barrows as military member ; but of this the Secretary of State did not approve, so the Viceroy resigned. Lord Minto was appointed as his successor.

FINANCIAL REFORMS UNDER THE VICEROYS

Indian finance is a very difficult and a very complicated business. The financial policy of the Government of India was based, as you know, on the policy of the old governments which the British Government has replaced ; and, as the governments replaced were many, the government policy varied at the outset in different parts of the Empire. The East India Company made many reforms, the tendency of all of which was simplification and equalisation ; but the greatest progress in this direction has been made during the administration of the Viceroys since the year 1858.

All revenue used to be credited to the Government of India, and that Government provided funds for the conduct of affairs in the various provinces. The provincial governments were anxious to make improvements, and demanded money from the Supreme Government, and that Government was often embarrassed by the schemes of improvements submitted to them by various provinces, and by the need to provide the necessary funds. Some wanted railways, some universities, some reorganisation of services, some canals, and so on, and the Government of India had not funds enough for the improvements suggested, not even for a tenth or a twentieth part of them. At the same time the local governments had no interest in economy, or in the improvement of the finances. These belonged entirely to the Supreme Government. To remedy this unsatisfactory state of things Lord Mayo formed what is known as his Decentralisation Scheme, by which local governments were given a definite percentage of certain items of revenue collected by them, the same to be spent for such purposes as should commend themselves to the local

Decentralisation Scheme.

authorities. In this way they were given a direct interest in the collection of revenue and a motive for economy. If they saved anything they could spend it for improvements in their provinces. They were authorised also to impose local cesses or taxes, and Municipalities and District Boards were established for local improvements.

Lord Northbrook settled the question of import duties to be levied on foreign goods in all the ports of British India.

The Tariff
question.

Import duties increase the prices of foreign goods, and often serve as a bar to foreign trade in the interest of home manufacture. So Lord Northbrook's tariff created great discontent in England; but it was held that as the duties were small they were intended more for raising revenue than for the protection of home manufactures.

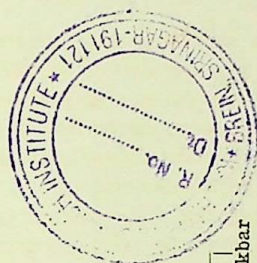
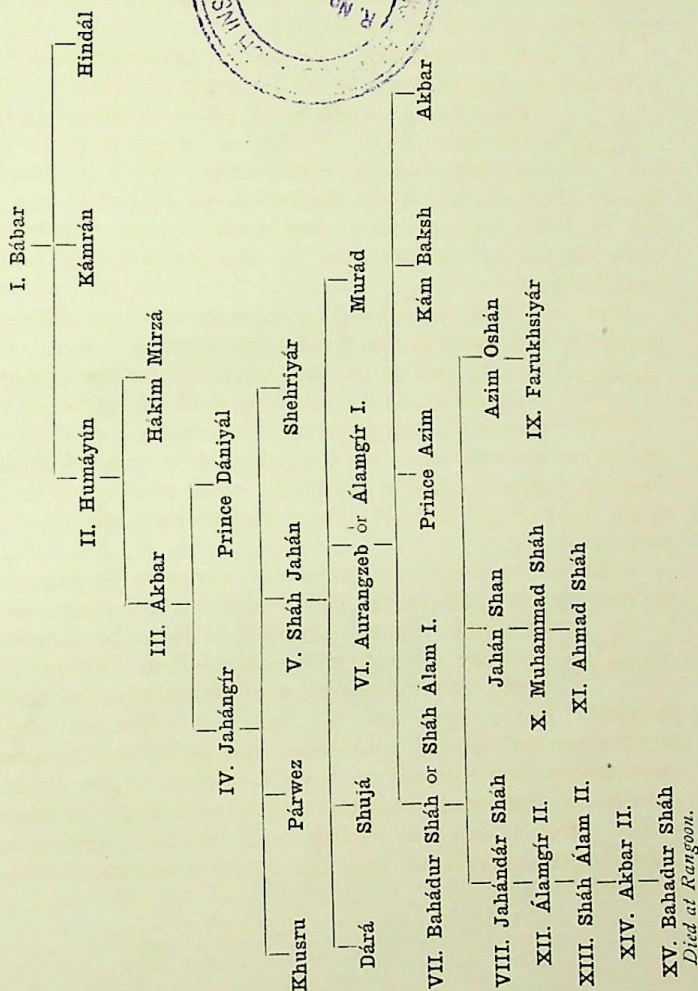
The salt duty was levied at different rates in different provinces, and many of the native States had extensive salt-fields; and so the first endeavour of the Government of India was to possess all the salt-fields in India by treaties with native States, and then to impose a uniform rate of duty throughout the Empire. This was a master-stroke of policy, the credit of which belongs to Sir John Strachy, the Finance Minister of Lord Ripon's government.

India has to remit a large sum of money to England to pay the interest of the money borrowed to make railways, and for other public purposes. But the English

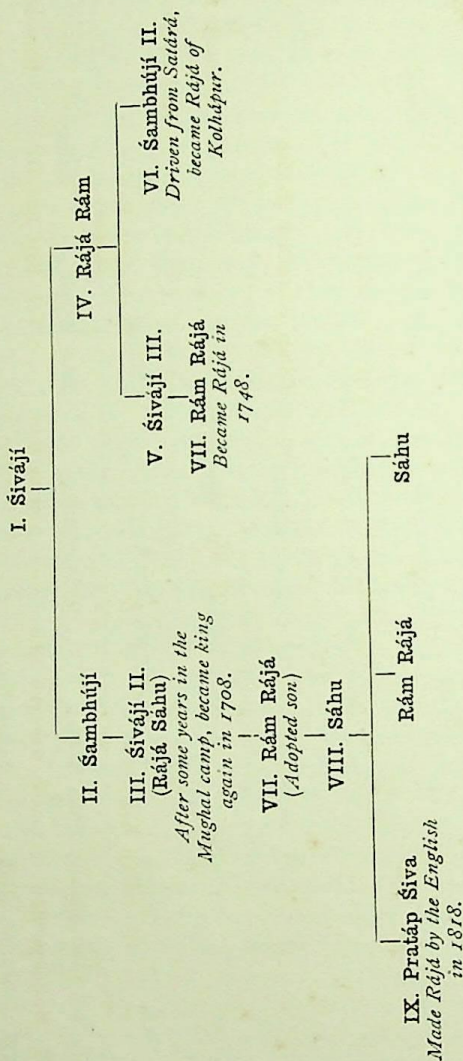
The
exchange.

currency is gold, while the Indian currency is silver. The relative value of these metals has often changed. For a long time the value of silver has been diminishing and that of gold rising, and India had to send more money than formerly to pay the interest on her debts. Besides, as the values fluctuated, Indian finances suffered greatly. But at last the relative value has been settled at fifteen rupees per pound, and this has restored equilibrium to Indian finances.

GENEALOGICAL TABLE OF THE MUGHAL EMPERORS.



GENEALOGICAL TABLE OF THE FAMILY OF ŚIVÁJÍ
(*Satárá Branch*).



GENEALOGICAL TABLE OF THE PESHWAS.

I. Bálájí Bísvanáth Bhatta.

II. Bájí Ráo.

Chimnájí Áppá.
Sadásív Ráo Bháo.

III. Bálájí Bájí Ráo.

Raghunáth Ráo or
Rághava.

IV. Mádhava Ráo.

V. Náráyan Ráo.
VI. Mádhava Ráo
Náráyan.

Amrita Ráo
(*Adopted son*).

VII. Bájí Ráo II.
(*Last Peshwa*)
Náná Sáheb
(*Adopted son*).

Chimnájí Áppá.

A CHRONOLOGICAL TABLE OF THE PRINCIPAL EVENTS IN INDIAN HISTORY

B.C.

- 557 The Birth of Buddha.
- 521 Persian invasion under Darius.
- 477 Death of Buddha.
- 467 Death of Mahāvira, the founder of the Jaina religion.
- 327 Invasion of India by Alexander.
- 320 Chandra Gupta rises to power.
- 312 Chandra Gupta is made king.
- 312-307 Megasthenes at Pataliputra.
- 292 The death of Chandra Gupta.
- 264 Bindusār dies and Aśoka comes to power.
- 260 Aśoka ascends the throne.
- 256 The Bactrian kingdom founded.
- 223 Aśoka dies.
- 181 The Sungas or Mitras become emperors.
- 111 The Kánva dynasty usurp the empire.
- 71 The Andhras conquer Magadha.
- 56 Beginning of the Málava era or Samvat.

A.D.

- 50 Gondopherus, king in the Punjab.
- 78 Kanishka becomes emperor. Beginning of the Saka era.
- 249 Beginning of the Chedi era.
- 319 Beginning of the Nepal or Gupta era.
- 426 Kings of Valabhí known as Mahárájas.
- 468 The last mention of Skanda Gupta.
- 510 The last mention of Bhánu Gupta.
- 533 Yaśodharmadev expels the Húnas. The battle of Korur.
- 519-549 Gurjara kings of Látamandal.
- 607 Harshavardhan ascends the throne of Kanauj.
- 627-642 Hiouen Thsang (Chinese traveller) in India.
- 711-760 The first Muhammadan conquest under Kásim.
- 736 The foundation of the Tomar kingdom at Delhi.

- 744 The fall of the Valabhís.
- 746 The foundation of the city of Anahilpattan and of the dynasty of Chápotkatas.
- 672 Áditya Sen of Magadha declares himself independent.
- 752 The Ráshtrakutas overthrow the Chálúkyas of Vátápi.
- 943 The Chápotkatas are overthrown. The Chálúkyas come to power in Guzerat.
- 972 Chálúkyá Tailapa overthrows the Ráshtrakutas of Mányakheta.
- 977 Subuktigín ascends the throne of Ghazní.
- 997 Subuktigín dies and Mahmúd ascends the throne.
- 1001 First invasion of Mahmúd.
- 1006 Bhoj becomes king of Málava.
- 1008 Fourth invasion of Mahmúd.
- 1010 Fifth invasion of Mahmúd.
- 1023 Tenth invasion of Mahmúd and the annexation of the Punjab to the Ghazní empire.
- 1024 Twelfth invasion of Mahmúd.
- 1026 Mahmúd destroys the temple of Somanáth.
- 1030 Death of Mahmúd.
- 1036 Rebuilding of the temple of Somanáth by Bhímadev of Guzerat.
- 1062 Death of Bhoj.
- 1066 Conversion of Tibet by Dípankar Sríjána.
- 1081 Chola conquest of Orissa. Building of the temple of Jagannáth.
- 1119 Beginning of the Lakshmana Sen era.
- 1151 The Chauháns conquer the Tomaras.
- 1157 Chedi Vijjala conquers Kalyána.
- 1176 Muhammad of Ghor conquers the town of Uch in the Punjab.
- 1186 Muhammad of Ghor takes possession of Lahore.
- 1189 Yádava Bhillama conquers Kalyána.
- 1191 Muhammad of Ghor defeated by Prithví Ráy.
- 1193 Muhammad of Ghor completely defeats the Hindus under Prithví Ráy, who is killed.
- 1194 Muhammad of Ghor invades Kanauj, defeats Jay Chandra, and annexes Kanauj and Benares.
- 1197 Bakhtiyár Khiliji conquers Behar.
- 1199 Bengal conquered by Bakhtiyár.
- 1202 The Bághelás expel Muhammadans from Guzerat and overthrow the Chálúkyá dynasty.
- 1205 Muhammad Ghorí killed by the Gakkhars of the Punjab.
- 1232 Sultán Altamsh sacks Ujjayiní and destroys the famous temple of Mahákála.
- 1288 The fall of the Slave Kings. The Khilijis come to power.
- 1295 Aláuddín Khiliji ascends the throne of Delhi.
- 1297 Aláuddín Khiliji annexes Guzerat and Málava.
- 1310 Aláuddín Khiliji conquers the Deccan.
- 1316 Death of Aláuddín Khiliji.
- 1321 The end of the Khilijis. The Tughlaks come to power.

- 1325 Muhammad Tughlak ascends the throne.
- 1336 Foundation of the Hindu kingdom of Vijayanagar (Bukka family).
- 1337 The rebellion of the Amirani Sada.
- 1345 Háji Iliás declares the independence of Bengal.
- 1347 The Deccan declares itself independent. The foundation of the Báhmañi kingdom.
- 1351 Death of Muhammad Tughlak and the succession of Firoz Tughlak.
- 1394 Málík-us-Shark declares himself independent at Jaunpur.
- 1396 Guzerat asserts its independence.
- 1398 Invasion of Timúr.
- 1401 Málava asserts its independence.
- 1412 The extinction of the Páthan empire.
- 1424 Annexation of the Kákateya kingdom by the Báhmañís.
- 1478 Bahlol Lodí annexes Jaunpur.
- 1481 Assassination of Mahmúd Gáwán.
- 1487 Narasinha becomes king of Vijayanagar.
- 1489 Bijapur and Berar established as independent kingdoms.
- 1491 Foundation of the kingdom of Ahmadnagar.
- 1494 Annexation of Behar by Sikandar Lodí.
- 1494 Aláuddín Husain Sháh ascends the throne of Bengal.
- 1498 Vasco da Gama lands at Calicut.
- 1500 Foundation of Agra by Sikandar Lodí.
- 1512 Foundation of the Golkonda kingdom.
- 1516 Death of Sikandar Lodí.
- 1526 Invasion of Bábar. End of the Lodís. End of the Báhmañís. Bidar becomes an independent kingdom.
- 1526 First battle of Pánipat.
- 1527 Battle of Sikri.
- 1529 Conquest of Chitor by Bahádur Sháh of Guzerat.
- 1530 Death of Bábar and succession of Humáyún.
- 1536 Málava annexed to Guzerat.
- 1540 Humáyún defeated by Sher Sháh, who ascends the throne of Delhi.
- 1542 Birth of Akbar.
- 1555 Humáyún reconquers Delhi.
- 1556 Second battle of Pánipat.
- 1557 Death of Bahádur Sháh of Guzerat.
- 1560 Akbar begins to reign independently.
- 1563 Sulaimán Kirání establishes his independence in Bengal.
- 1565 Battle of Tálíkot.
- 1565 Annexation of Orissa by Kálápáhár.
- 1568 Conquest of Chitor by Akbar.
- 1572 Berar ceases to be an independent kingdom.
- 1572 Guzerat made over to Akbar.
- 1575 Bengal annexed to the Mughal empire by Akbar.
- 1599 Establishment of the East India Company.

- 1605 Death of Akbar and succession of Jahángír.
 1615 Arrival of Sir Thomas Roe in India.
 1627 Death of Jahángír and succession of Sháh Jahán.
 1627 Birth of Sivájí.
 1636 Ahmadnagar annexed to the Mughal empire.
 1639 Foundation of Madras.
 1658 Battle of Ujjayiní and the defeat of Yašovanta Sinha.
 1659 Battle of Kajoá.
 1659 Dára betrayed into the hands of Aurangzeb and sentenced to death.
 1659 Aurangzeb ascends the throne.
 1664 Sivájí assumes the title of Rájá.
 1666 Aurangzeb's treaty with Sivájí and Sivájí's visit to Delhi.
 1668 Bombay made over to the East India Company.
 1670 Sivájí's war with the Mughals.
 1671 Re-imposition of the Jizya.
 1674 Sivájí assumes the title of Mahárájá.
 1680 Death of Sivájí and the accession of Šambhají.
 1683 Aurangzeb marches to conquer the Deccan.
 1689 Šambhají sentenced to death and accession of Šivájí II.
 1698 Fort William is built.
 1698 The fall of Ginji.
 1700 The death of Rájá Rám.
 1704 Foundation of Murshidabad.
 1707 Death of Aurangzeb and accession of Bahádur Sháh.
 1708 Release of Sáhu. Márháttá Civil War.
 1708 Assassination of Guru Govinda.
 1712 Death of Bahádur Sháh and accession of Farukhsiyár.
 1712 Bálájí Biśvanáth Bhatta founds the Peshwa family.
 1717 Treaty of the Mughals with Rájá Sáhu.
 1719 Death of Farukhsiyár and accession of Muhammad Sháh.
 1720 Bájí Ráo becomes Peshwa.
 1721 The Nizám revolts.
 1728 The Nizám makes peace with Bájí Ráo.
 1730 Kolhápur made a separate kingdom. End of the Márháttá Civil War.
 1731 Battle of Dubhoy.
 1738 Bájí Ráo obtains Málava.
 1739 Invasion of Nádir Sháh.
 1740 Death of Bájí Ráo and the succession of Bálájí Bájí Ráo.
 1740 Ali Vardi Khán becomes viceroy of Bengal.
 1742 Invasion of Bengal by Raghují Bhonslá.
 1748 First invasion of Ahmad Sháh Abdálí.
 1748 Death of Muhammad Sháh and accession of Ahmad Sháh.
 1748 Death of Rájá Sáhu and removal of the Peshwa to Poona.
 1748 Death of the first Nizám.
 1751 Second invasion of Ahmad Sháh Abdálí.
 1752 Clive's defence of Arkot.

- 1752 Cession of Orissa to the Márháltás.
 1754 Death of Ahmad Sháh and accession of Álamgr II.
 1755 Conquest of Guzerat by the Márháltás.
 1756 Third invasion of Ahmad Sháh Abdálí.
 1756 Death of Ali Vardi Khán and succession of Sirájuddaulá.
 1756 The Massacre of Black Hole.
 1757 The battle of Plassey.
 1758 The Márháltás conquer Lahore.
 1759 Loss of French influence in the Deccan.
 1759 Fourth invasion of Ahmad Sháh Abdálí.
 1759 Sháh Álam II. proclaims himself emperor.
 1759 Sadásiva obtains Ahmadnagar.
 1760 Clive returns to England.
 1760 Hyder Ali becomes Sultán of Maisur.
 1761 Capture of Pondicherry by the English.
 1761 Third battle of Pánipat.
 1761 Death of Bálájí Bájí Ráo and succession of Mádhava Ráo.
 1762 Sikh conquest of the Punjab.
 1763 Mádhava Ráo proceeds against Hyder Ali.
 1763 Battles of Udvánálá and Gheria.
 1764 Battle of Baxar.
 1765 Grant of the Diváni of Bengal, Behar, and Orissa to the East India Company.
 1765 Sháh Álam II. agrees to live under British protection.
 1759 Hyder Ali invades the Karnátik (first Maisur war).
 1771 Bísuvájí Krishna invades Hindustán. Sháh Álam II. renounces British protection and proceeds to Delhi.
 1771 Death of Mádhava Ráo and succession of Mádhava Ráo Náráyan.
 1772 Warren Hastings as Governor. Náráyan Ráo murdered.
 1774 The Rohilla war.
 1775 First Márháltá war.
 1776 Treaty of Purandar.
 1779 Second Márháltá war.
 1779 Convention of Wargáon.
 1780 Hastings quarrels with Chait Sinha.
 1780 Second Maisur war.
 1782 Treaty of Salbái.
 1782 Death of Hyder.
 1783 Treaty of Mangalore.
 1784 Pitt's India Bill passed.
 1785 Hastings returns to England and Sir John Macpherson becomes Governor-General.
 1786 Lord Cornwallis appointed Governor-General.
 1787 Sháh Álam II. blinded by Ghulám Kadir. Sindhia supreme in Hindustán.
 1790 Triple Alliance against Tipu Sultán.
 1792 Chinese invasion of Nepal.

- 1790-92 Third Maisur war.
 1793 The Permanent Settlement and the return of Lord Cornwallis to Britain. Sir John Shore Governor-General.
 1795 Battle of Kurdálá.
 1795 Suicide of Mádhava Ráo Náráyan and succession of Báji Ráo II.
 1798 Marquis of Wellesley, Governor-General.
 1799 The policy of Subsidiary Alliances started.
 1799 Fourth Maisur war and restoration of the Hindu dynasty in Maisur.
 1800 Death of Náná Farnavis.
 1801 Ranajit Sinha assumes the title of Mahárájá.
 1802 Treaty of Bassein.
 1803 Third Márháttá war. Battle of Assai.
 1803 Battle of Laswari.
 1803 Battle of Argáon.
 1804 The British become the paramount power in India.
 1804 War with Holkar.
 1805 Lord Cornwallis comes to India a second time.
 1805 Death of Lord Cornwallis at Ghazipur. Lord Minto appointed Governor-General.
 1806 The Vellore mutiny. Death of Sháh Álam.
 1809 The Sikh chiefs to the east of the Sutlej place themselves under British protection.
 1813 Lord Minto leaves India. The Marquis of Hastings appointed Governor-General.
 1813-15 The Nepal war.
 1817 Pindári war. Battle of Mehidpur.
 1818 Fourth Márháttá war. Báji Ráo overthrown.
 1823 The Marquis of Hastings returns to Britain. Lord Amherst sent out as Governor-General.
 1824 The first Burmese war.
 1826 Cession of Assam, Arakan, and Tenaserim to the English.
 1826 Capture of Bharatpur.
 1828-35 Lord William Bentinck, Governor-General.
 1836 Lord Auckland, Governor-General.
 1836 The first Afghán war.
 1839 Death of Ranajit Sinha.
 1841 Sir Alexander Burnes killed.
 1842 Lord Ellenborough appointed Governor-General.
 1842 Dost Muhammad returns to Kabul.
 1843 The Sind war.
 1843 The Gwalior war.
 1844 Retirement of Lord Ellenborough. Lord Hardinge, Governor-General.
 1845 Battles of Mudki and Ferozpur.
 1846 Battle of Aliwal.
 1846 Battle of Sobráon.

- 1846 Treaty of Mian Mir.
- 1848 Retirement of Lord Hardinge. Lord Dalhousie, Governor-General.
- 1848 The second Sikh war.
- 1849 Capture of Multan.
- 1849 Battle of Chillianwala.
- 1849 Battle of Gujarát.
- 1849 Annexation of the Punjab.
- 1852 The second Burmese war.
- 1853 Annexation of Jhansi and Nagpur.
- 1856 Annexation of Oudh.
- 1856 Retirement of Lord Dalhousie and the appointment of Lord Canning.
- 1856 English war with China and Persia.
- 1857 The Sepoy Mutiny.
- 1858 Assumption of direct administration by the Queen.
- 1858 The Queen's Proclamation issued.
- 1862 Lord Canning leaves India.
- 1862-63 Lord Elgin.
- 1864 Lord Lawrence appointed Governor-General.
- 1864 The Bhutan war.
- 1869 Lord Mayo appointed Governor-General.
- 1872 Assassination of Lord Mayo.
- 1872 Lord Northbrook, Governor-General.
- 1875 The visit of the Prince of Wales.
- 1876 Lord Lytton appointed Governor-General.
- 1877 The Queen assumes the title of Empress of India.
- 1878 The second Afghán war.
- 1879 The Treaty of Gandamak.
- 1879-80 The third Afghán war.
- 1880-84 Lord Ripon becomes Governor-General.
- 1884-88 Lord Dufferin appointed Governor-General.
- 1886 Annexation of Burma.
- 1887 Her Majesty's Jubilee.
- 1888-93 Lord Lansdowne, Governor-General.
- 1891 The Manipur war.
- 1893 Lord Elgin appointed Governor-General.
- 1895 Chitral Expedition.
- 1897-98 Tirah Expedition.
- 1897 Her Majesty's Diamond Jubilee.
- 1899 Lord Curzon appointed Governor-General.
- 1901 New North-West frontier province formed.
- 1902 Indian Princes received by King and Queen.
- 1903 Coronation Durbar. King Edward proclaimed Emperor.
- 1904 Mission to Tibet.
- 1905 Earthquake in Northern India. Provinces of Bengal and Assam reconstituted.
- 1905 Lord Minto, Governor-General.

BRITISH GOVERNORS-GENERAL OF INDIA UNDER THE EAST INDIA COMPANY

- 1774 Warren Hastings.
- 1785 Sir John Macpherson (officiating).
- 1786 Earl (afterwards Marquis of) Cornwallis.
- 1793 Sir John Shore.
- 1798 Earl of Mornington (Marquis of Wellesley).
- 1805 Marquis of Cornwallis (second time).
- 1805 Sir George Barlow (temporary).
- 1807 Lord (afterwards Earl of) Minto.
- 1813 Earl of Moira (Marquis of Hastings).
- 1823 John Adam (officiating).
- 1823 Lord (afterwards Earl of) Amherst.
- 1828 Lord William Cavendish-Bentinck.
- 1835 Sir Charles Metcalfe (afterwards Lord Metcalfe, temporary).
- 1836 Lord (afterwards Earl of) Auckland.
- 1842 Lord (afterwards Earl of) Ellenborough.
- 1844 Sir Henry (afterwards Viscount) Hardinge.
- 1848 Earl (afterwards Marquis) of Dalhousie.
- 1856 Viscount (afterwards Earl) Canning.

VICEROYS UNDER THE CROWN

- 1858 Earl Canning.
- 1862 Lord Elgin.
- 1863 Sir William Denison (officiating).
- 1864 Sir John Lawrence (afterwards Lord Lawrence).
- 1869 Earl of Mayo.
- 1872 Lord (afterwards Earl of) Northbrook.
- 1876 Lord (afterwards Earl of) Lytton.
- 1880 Marquis of Ripon.
- 1884 Earl of Dufferin (afterwards Marquis of Dufferin and Ava).
- 1888 Marquis of Lansdowne.
- 1893 Lord Elgin.
- 1899 Lord Curzon.
- 1905 Lord Minto.

